The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.
"The Church of the Living God, the Pillar and Ground of the Trnth."
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NEW-YORK, SATURDAY, OCTOBER 26, 1850.
AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:
In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "

Calendar for October.

20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

NOVEMBER.

1. All Saints.
3. Twenty-third Sunday after Tainity.
7. Thanksgiving Day, unless some other day is appointed by the Civil Authority.—The proper service for the day is printed immediately before the Family Prayer.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.—The Collect, Epistle, and Gospel, for one of the omitted Sundays after the Epiphany are to be used.
24. Twenty-sixth Sunday after Trinity.—The Collect, Epistle, and Gospel for the 25th Sunday are to be used.
30. St. Andrew the Apostle.

Poetry.

For the Churchman.

The Rose in the Church Garden.

" To beautify the Church of God,
This simple flower I raise;
A token of my heart's dear love,
A tribute to His praise.

Fragrant and fresh its leaves will bloom
And spread sweet odors round,
When this poor fragile form of mine,
Lies mouldering in the ground.

And many an eye its charms will view,
And many a hand caress
My little flower;—and for my sake,
Its simple blossom bless.

And when they pass my floweret by,
God's holy courts to tread,
Oh! cast a single thought on her
Who rests among the dead."

New York, Oct. 14, 1850. E.

General Convention

OF THE PROTESTANT EPISCOPAL CHURCH

From the Cincinnati Gazette.

CINCINNATI, Tuesday, Oct 8, 1850.

SIXTH DAY, (abridged.)

The House met pursuant to adjournment. After the reading of the minutes the House proceeded to the consideration of unfinished business of last evening.

The resolution of Judge Chambers was adopted.

The various standing committees were called on for reports. Those on canons and on the General Theological Seminary, and the Prayer Book, made reports, which were read and laid on the table.

Judge Bullock then presented the following memorial, signed by the rectors and vestries of several churches in the diocese of Maryland.

[This memorial which is very lengthy, is addressed to the General Convention of the Protestant Episcopal Church by clergymen and laymen of the Protestant Episcopal Church of the diocese of Maryland. The memorialists understand the Bishop of the diocese of Maryland to claim the right:

"1. Of administering the Lord's Supper by virtue of his office, and without the invitation of the rector, in every parish and congregation of his diocese, on occasions of canonical visitation, or at any other time, when with due regard to circumstances, he may express the desire to do so.

"2. The right of appropriating the offerings of the people collected on such occasions.

"3. The right, when he may be present at public worship in any church of his Diocese, to pronounce the declaration of absolution in the morning and evening prayer."

The memorialists then go on to discuss the "nature and extent of the claims of the Episcopal authority asserted and maintained in the diocese of Maryland; the reasons for believing them unfounded; and the necessity of legislation upon the subject."

He moved that it be received and referred to a select committee of five to be chosen by the house. This gave rise to a very animated discussion.

Judge Bullock, of Ky.—It is not to be disguised that there is much feeling on the subject in the diocese of Maryland. And it is not confined to that diocese, it has found its way to this house. I wish, therefore, to say, and I am sincere in saying it, that I earnestly desire to bring a spirit of calmness and deliberation to the discussion of this question. There is involved in it a most important principle, affecting the whole church. I am well aware that there is extreme tenderness upon the whole subject. And I have been deeply pained at the spirit of suspicion manifested here on all occasions. There is too little disposition to deal frankly and openly with each other.

The memorialists have a right to have their prayer referred to a committee who may bring to bear upon it their enlightened experience, and calm consideration. And if the privilege be denied them, it will be the first time in the United States that so poor, yet so just and obvious a demand has been refused.

If the prayer of the memorialists is to be rejected, how much better will it be, if they can say, we have been fairly dealt with, we have had such a committee as we desired, we have been heard—our views are not the views of the Church. Then we must submit. It will take the sting out of defeat. But let it be said that they have been overcome by the weight of influence, that they have been compelled to submit their prayer to a packed committee, or that their voice has not been permitted to be heard—then, sir, agitation will be the word. Look now, sir, at the committee on canons. Two of the regal minds of which it is composed, it is well known, have expressed in another place their opinion, and are, in a very important sense, parties to the record. Their names and influence are to be brought to bear to put down the views of the memorialists. Is this right? Can it be founded in justice?

I move, sir, that the memorial be received, read, and committed to a select committee of five, and I propose that of these, three shall be nominated by the friends of the memorial, and two by the gentlemen from Maryland, and I can only say in conclusion, that if this be adopted, I believe it will be the earnest of better things, and full of hope for the future peace of the Church.

Mr. Yerger.—I am sorry that the gentleman has introduced the resolution. I am aware that in Maryland feelings have been excited, which ought not to exist, and which I hope never will exist elsewhere. In regard to the principle involved, it is manifest from the movement and feeling already exhibited here, that when it is discussed, it will be under great excitement. I hope the members will strive to put down that excitement, and meet the question, and meet it in a firm but Christian manner.

The gentleman's motion is unnecessary. If we were sure the committee will report against the prayer of the memorial, and that that report would have a prima facie effect on the house, then there might be some necessity for his motion.—But I do not think this will be the case. We know that the subject is already before the committee on canons, and that it will be brought up in some shape by them. What will be the effect of their report? If it should be in favor of the views of the Bishop of Maryland, will it not be discussed? Will the report have more effect than a speech?

But members of that committee are, it is said, parties to the question, and for that reason a special committee is desired. I disagree with the reasoning. We can hardly appoint a committee, the clerical members of which, at least, will not have formed their opinions. Is that to interfere with their appointment? No, sir. When such an interference is attempted, the effect must be to throw a fire-brand into the house and excite unkind feelings. And instead of calmness and Christian forbearance, you produce passion, excitement, prejudice.

There is no need to enter into the question of the private feelings of members of the committee or others. It is a question beside private feeling. Our action is to take the shape of a canon for the government of the Church.

We have come here for the good of the Church, and to elicit truth. What matters it what principle of ecclesiastical law shall prevail, if we love the truth and the God of truth? Why then permit prejudice to interfere? Let us not travel out of our beaten path, but adopt our usual course, which will give peace and beneficial results. But if we depart from it, we shall awaken passion.

Mr. Evans, of Md.—I have no desire that this memorial shall go to the committee on canons, and I was prepared to second the gentleman's motion for a special committee. I was ready to agree that they should be chosen by ballot, nay, even that he should nominate them all. But our friends think that they ought to have a minority on that committee. I rose chiefly to manifest my indisposition to stifle the memorial, or object to the course proposed. I have no objection to it.

Judge Chambers did not rise to make a speech or argument He had been personally alluded to and his position misunderstood. He understood the language used, which meant in substance that, on this question, his prejudices and feelings would probably be so excited as to bias his judgment.—This is a mistake.

I am prepared to enter upon the discussion with as much calmness, candor and disposition to consult principle alone as if both parties were entire strangers to me.

I am perfectly willing that the house shall withdraw this motion from the committee on canons if they think proper. But I am unwilling to create an inequality in the condition of the parties not concerned. If the memorial should go to the standing committee, the result of their labors will be presented to this house in the shape of a canon, denuded of all argument. Such, at least, has been the practice. A special committee being differently circumstanced, would probably add an argument in the shape of a report. I submit whether this would present the question in a fair way. There must be a minority report, or we must hear and act on an ex-parte presentation. It is agreed that we shall settle this question in kindness. None ought to desire to crush his opponent. We ought only to desire the means of convincing others and leading them to the truth.

I will suggest, therefore in conclusion, a course, which, if adopted, seems to me best calculated to allay unkind feelings. It is that this memorial go to a special committee, with the understanding that they are to report without any argument of the case.

Rev. Dr. Stevens, of Pa.—The memorialists certainly have a right to offer this memorial and also a right to indicate the persons to whom it may be consigned. It is due to the gravity of the subject, due to the parties concerned, due to the minority in the diocese of Maryland, due to us as Presbyters of the Protestant Episcopal Church, that our own rights as well as the principles of Episcopal prerogative should be settled. It is due to the laity also that this should be settled, and that too in a proper and decided manner.

This is not a personal question. It does not affect one parish or diocese only. It is designed to settle a principle, and can we not discuss this principle boldly, yet charitably. We cannot do any good by putting it off. Give the memorialists a fair committee, and let both sides be heard.

Rev. Dr. Atkinson, Md.—We must consider, Mr. President, the proper limits of our own powers and responsibilities. Great difficulties will be avoided by a proper view of this subject.

If the course desired is taken, the subject must still come up before the standing committee on canons. It will require a modification of canon XXV. of 1832, and this matter cannot be settled until such a modification is made, through the action of the standing committee, unless indeed that committee be superseded. There has been no motion made to supersede, and I imagine such a course would be impracticable.

I am at a loss to imagine how any possible benefit can accrue from reference to a special committee. If our action could terminate in judgment there might be some reason for such reference. But after all we can only legislate. We cannot bring into view the individuals who have been practically affected by this question. The case which has occurred in Maryland, is as much a matter of history as if it had occurred in England two centuries ago: and we have no more to do with the one case than we should have had with the other.

For one I should be most happy to have sound legislation upon this subject, and I am desirous that it be discussed, provided the discussion be conducted upon sound principles, and in a becoming manner. I do believe important principles to be involved. I have distinct views upon the question, formed upon grounds which I think substantial; and upon their soundness, as the true principles of our Church, I am willing to stand and be judged. But this question cannot be discussed upon its principles unless the individuality of the question be lost sight of, or at least the reference to the individual case will tend very much to impair the entire freedom of discussion. If we make a special committee, we can at best have only a majority and a minority report, and that will probably be the result, as the present standing committee is constituted.

Rev. Dr. Van Ingen.—I mnst be allowed to congratulate the house upon the disposition to arrive at an agreement, which is manifested toward every question which is discussed. I do not except my Rev. brother from Pennsylvania, even while I add, that I think his own argument rebuts his own conclusion. He wishes the matter to be discussed upon its principles, openly, boldly and fairly. In which way can this result be most effectually obtained, through a special committee upon an individual case, or through a general committee, before whom the mere principles involved are brougut! Manifestly the latter.

Mr. Williams, of Va.—The Rev. gentleman who preceded me has said that one party or the other, in Maryland, will be obliged to recede, however this matter is decided. That, sir, is probably true, and something more; it is probable both parties will be obliged to recede; and either or both can do it with a better grace after having an opportunity to be heard through majority and minority reports.

Rev. Mr. Scott, of Ga.—May I interrupt the gentleman, and ask whether the matter may not be simplified, and discussion avoided by dividing the question. 1st, shall we take action upon this question. 2d, What action.

Mr. Williams.—I take it for granted that action must be taken; yes, and will be taken. It is vain to disguise that there is difference of opinion existing. One party has what I think too high views of episcopal prerogative, and another, what some think too low. We all know the case in Maryland, and we cannot help bearing it in mind. We also know that our decision will affect the persons involved in that case. We moreover know that the majority of the standing committee on canons agree with the late decision there, and that two of its members have taken part in the conduct of the case—one as Church advocate in the trial, and both as legislators in the Maryland Convention. Can the memorialists expect a fair hearing, or a due consideration of their case before a committee so constituted? I appeal therefore, to the sense of justice of this House, to grant the special committee asked for.

Rev. Dr. Jarvis, of Conn.—As chairman of the standing committee on canons, I will state that this whole subject has been referred to a sub-committee, who are, I understand, ready to report.

Rev. Dr. Vinton, of Mass.—Much has been said of the abstract nature of this question. Such it is in principle, but in fact it cannot be separated from the case which has occurred. It is a principle of untrammelled legislation, nay, a right of freemen to be heard when they petition. Such is the light in which this memorial should be regarded. A petition of freemen who feel themselves aggrieved. Such a petition should be treated with respect. We are also to affect the general views of authority in the Church by our action. As we decide, so to a greater or less extent will the tendencies of general opinion be moved to higher or lower views of Episcopal prerogative and its cognates. Let us have this matter brought out in counter reports from a committee representing both sides and settle the question after meeting it in the face.

Rev. A. Stubbs, of N. J.—I move to lay this whole subject on the table until the committee on canons report. My object is merely to get the advantage of the deliberations of that committee, in order that we may come as soon as possible to the merits of the question.

Mr. Ryall, of New Jersey.—This is a matter not of local but general interest. All matters of general interest are invariably referred to by legislative bodies to their standing committees.—Every diocese in this Union will be affected by the decision of this question, and we have a right to demand, therefore, that it be settled upon its principles, unembarrassed by reports referring to an individual case. I apprehend that we can reach this end in no other way than through the report of a simple canon from the regular committee.

Rev. Mr. Stubbs—I renew my motion to lay on the table

Mr. Allston, of South Carolina.—If the gentleman will allow me a few minutes, I think I can put this matter in a position which will save us some difficulty. We wish to decide this question upon the soundest principles, and the best established ground of canon law. To secure that end, we need the fullest and freest expressions of opinions. I move, therefore, that the memorial and all the documents and papers, together with the report of the standing committee on canons, be referred to the committee of the whole House and made the special order of every day at 3 1-2 o'clock, until disposed of.

Judge Chambers.—I second it.

Rev. Mr. Patterson, of Mississippi.—Two objects are to be considered; one the memorial, another this House and its duties. We have received the memorial. If we refer it to the standing committee on canons, we grant its prayer and thus the whole thing is disposed of.

The Rev. Mr. Stubbs still pressed his motion to lay on the table.

Rev. Dr. Burroughs hoped that motion would not prevail, as it would only cause the loss of time, the members' minds being already nearly made up, as he believed

Judge Bullock, Ky.—I demand to be heard upon the motion to lay on the table. If it were a mere motion to lay on the table, it would not be debateable, but being a motion to lay on the table for a special time, it is debateable.

I am very sorry that so much excitement has been manifested on this subject. I feel none myself. I have determined to meet this question boldly and decidedly, yet frankly. Is is not important to the whole Church that it should be settled? Gentlemen are afraid that posterity will learn that there are parties in the Church. But if it be a fact, let posterity know it. They ought to know it, and the public ought to know it. Let gentlemen remember that disputes are not to be settled by smothering them.

What is the duty of the committee on canons? Gentlemen are mistaken as to the effect of this resolution. It does not follow that if it be adopted there will be no reference to the standing committee. That committee bears the same relation to the action of this House, as their committees on the judiciary to the action of the two Houses of Congress. Measures, when the principle on which they are based have been discussed by the House and settled, are submitted to them to be put into shape for final action. If then there shall be hereafter a disposition to refer the report of the special committee to that on canons, I will not object. My object is that light shall be brought to bear on the subject, to aid us in our investigations, that we may get a report on both sides, such as may enable us to act.

I wish to establish the right of every member to have any subject he may bring forward duly investigated. And I warn gentlemen, that if they refuse this request and give the memorialists into the hands of their enemies, whatever the conclusion which may be arrived at they will not be satisfied with it, and the Church will not be satisfied, and ought not to be satisfied.

I protest against the theory that our records are not to show the history of our deliberations. There is no other course which can meet the case fairly.

A motion was made to adjourn and lost.

Mr. Wharton, of Pa., objected to both propositions. He thought it was a mistake that the House was in a state of excitement. They were in great good humor, considering the long speeches to which they had been compelled to listen.

I deny the broad proposition of the gentleman from Kentucky, that it is the duty of the House to receive and refer every proposition which may be brought before it. There is a preliminary question always, namely, whether the subject matter of the proposition is within the power of the House. This memorial refers to matters which are within our jurisdiction. We have none over matters internal to the diocese of Maryland.

I object too to making our records the channels of arguments. The house has no power to try the issues of fact involved.

Mr. Yerger offered as a substitute for all the motions before the house, a resolution in substance the same as that of Mr. Allston, accompanied by a draft of a canon, in order to bring the matter into some practical shape.

A question here arose as to what was the motion before the House.

The President decided it to be the motion of Rev. Mr. Stubbs, of New Jersey, to lay the motion of Judge Bullock on the table.

The delegation from Ohio called for the vote by dioceses and orders.

The motion was withdrawn, and then the house adjourned.

SEVENTH DAY—Wednesday, Oct. 9, 1050.

The House met pursuant to adjournment.

The committee on canons reported in part.

1. A canon on clergymen, declaring they will no longer be ministers of the church, providing for a delay of three months in all cases, and an additional delay of three months at the discretion of the ecclesiastical authority of a diocese, between the receiving such a declaration from a minister and the pronouncing of his displacement. During this time it shall be lawful for the minister to reconsider and withdraw his declaration.

2. A resolution referring the canons offered by Rev. Dr. Atkinson, on the ordination of deacons and priests, and on candidates for orders, to the next General Convention.

3. Certain amendments to canons 25 and 26 of 1832. The first of these provides that among other objects for which a bishop shall visit the parishes of his diocese, shall be to minister the word and sacraments. The second makes it the duty of the rector to make proper arrangements for the services designated by the Bishop, to take such part as the Bishop shall assign him, and to promote as far as is in his power the objects of the visitation.

Mr. Taylor, of Alabama, offered the following resolution:

Resolved, The House of Bishops concurring, That when this General Convention adjourn, it shall adjourn to meet in Philadelphia. Laid on the table.

Mr. Evans, of Md, moved that it be referred to committee on canons to inquire into the expediency of so altering the 5th article of the constitution as to admit of the formation of smaller dioceses Adopted.

Mr. Duncan, of La., moved an additional rule of order, adopting in substance the regulations of the House of Representatives of the House of the United States as to the previous question.

This was opposed by Messrs. Williams, of Va., Wharton, of Pa., Taylor, of Mich., and advocated briefly by the mover.

It was finally referred to a committee composed of the gentlemen who had constituted the former special committee on rules of order.

Rev Dr. Mason proposed an amendment to canon 3d of 1844, on the trial of bishops. It provides that the court shall consist of the bishops of the five nearest dioceses, provided none of them be of the number of the presenting bishops, and gives the accused bishop the right of challenge for cause against any of the judges.

On motion, the proposed amendment, together with the canon on the same subject, referred by the last General Convention to this, and found on page 68 of the journal, and the canon on the same subject, proposed by Mr. Duncan, of La., were referred to the committee on canons.

On motion, the House determined to go into an election of a committee to nominate a Board of missions.

Mr. Newton, of Mass., nominated Rev. Drs. Brooke, Atkinson, and Vinton, and Messrs. Bullock and Yerger.

There being no other nomination, the vote was taken *viva voce*, and these gentlemen were appointed.

Mr. Eaton moved that all canons reported by the committee on canons shall be printed for the use of the house, before they are acted on.

Judge Chambers stated that the committee had already on their own responsibility endeavored to get printed certain canons, but had been informed that such was the state of things in the printing office, that it could not be done.

The motion was laid on the table.

Judge Chambers then moved that the proposed substitute for the 26th canon of 1832, reported by the committee, be printed for the use of the House.

At the suggestion of Rev. Dr. Brooke, he added to his motion, also, the proposed amendment of canon 25 of 1832, carried.

A message was received from the House of Bishops, informing this House that they had ordered the reports of the missionary Bishops to be transmitted to this House; and proposed, this House concurring, that they be referred to a joint committee. They had named as their committee Bishops Johns, Doane and Henshaw, as the committee on their part.

The House concurred and designated the committee on the missionary boards, as the committee on its part.

Rev. Dr. Mason, of Maryland, moved, that the House of Bishops concurring, a joint committee be appointed to prepare a table of the degrees of consanguinity and affinity within which it shall not be lawful to marry, and publish the same in the standard Bible.

Rev. Mr. Rooker referred to the excitement which this question had caused in the Church of England, and the Presbyterian Church, and moved to lay the resolution on the table.

The hour of 11 having arrived, the House took up the order of the day, being the unfinished business of yesterday.

Mr. Yerger withdrew his motion to refer to a committee of the whole House, in order to make way for

Rev. Dr. Stevens, who moved, that the House of Bishops concurring, a joint committee, to consist of — members on the part of the House, be appointed to take into consideration the memorial and documents from Maryland, together with the canons touching the same subject reported by the committee on canons, and to report what may seem best to be done.

This was advocated by Rev. Dr. Brooke on the ground, first, that some such reference was due to the gravity of the subject, and second, that it was called for by the peculiarity of the case; and third, that it was sustained by precedent. The resolution was agreed to.

The blank was filled by inserting seven.

The Chair requested to be excused from appointing the committee, to which the House, on motion, agreed.

The committee of nomination, consisting of Mr. Williams, and Judge Chambers, was appointed.

The committee having retired, the House took up the resolution fixing the place of their next meeting. On motion it was amended by substituting New York for Philadelphia, and then adopted.

The committee of nomination reported that they had been able to agree on the names of six gentlemen—Rev, Drs Stevens, Neville, and Van Ingen, Rev. Mr. Tomes, and Messrs. Chambers and Taylor of Virginia. They had also agreed to present two names, Messrs. Cope and Wharton, between whom the House should choose.

The House on motion, appointed the six gentlemen named, and proceeded to ballot for the other. On counting the ballots, Mr. Wharton was declared chosen.

The House then took a recess

AFTERNOON SESSION.

The House re-assembled at 3 1-2 o'clock, P. M.

Mr. Evans, of Maryland, moved to take up and adopt so much of the report of the committee on canons recommending that the canons offered by the Rev. Dr. Atkinson, be printed in the appendix to the journal of this House, and referred to the next General Convention. Carried.

On motion of Rev. Dr. Mead, the report of the committee on the General Theological Seminary, upon the proposed alterations of the constitution of that institution, was taken up for consideration.

The committee report in substance that they concurred with the report of the committee of 1844, published in the journal of last convention, page 222, as to most of their recommendations.

They further reported that in their opinion it was not expedient that the triennial meeting of the board of trustees should be held at the same time and place of that of the General Convention. They recommended the adoption of the two following resolutions:

1. *Resolved*, The board of trustees concurring, that hereafter, special meetings of the board may be called by a majority of the bishops, they designating who of their number shall act in calling it.

2. *Resolved*, That absent members of the board of trustees may vote, in the election of professors, by proxy given to a co-trustee.

These two resolutions were, on motion, adopted.

Mr. Newton, of Massachusetts, moved that in the opinion of this House it is expedient that the triennial meeting of the board of trustees shall be held at the time and place of that of the General Theological Seminary, and that the report be recommitted to the committee, with instructions to report to that effect.

He said the committee had given no reason for their rejection of this proposition Out of doors he had heard assigned as a reason that inasmuch as the institution, its buildings, professors, &c., were fixed in one spot, that no meeting ought to take place elsewhere. He would admit this as to the ordinary stated meetings. But there should be some occasion for review of that business, occurring at least triennially. The seminary is now under the control of the diocese of New York, and it will never be otherwise, unless there can be some such occasion of a general meeting of the board. This is important, both to the Church and the seminary. It has an enormous fund, property understood to be worth about $350,000, to which has been added recently $100,000 more. And yet it has only 27 students.

Rev. Dr. Higbee rose to correct this statement. It is true there were only 27 students a week or two since, but that was because a class graduated in June, and the new class, the junior, did not enter till October.

Mr. Newton.—I will state the number at the largest amount which the gentleman will indicate. But no matter. I have been one of the oldest and firmest friends of the seminary, of which I have given sufficient evidence in the amount of effort and means I have contributed toward it. I will give place to none, in earnestness of desire for its good. Yet I say that it is doing and has done, in proportion to its means, but little good. And one reason is that it has been under a partial and local influence. Remove that; let it come under the review of the whole Church, and it will be different.

Mr. Dobbin, of Md., as member of the committee, would give the reasons which had governed him in agreeing to its recommendation The first of these was, that the seminary is a literary institution, and in this respect differs from all other church institutions. As such it has buildings, libraries, professors,—in short a local habitation. Hence it seems essential that its government should be carried on upon the ground where it is placed. This is conceded as to its ordinary affairs. But if it be so, if it be important to meet on the spot, to act, it is quite as important to meet there to review those acts.

Another reason is, that by the adoption of the proposed alteration, you consolidate what it was evidently the design to keep separate. How are the trustees elected? By the several dioceses! And it is evidently the design that the controlling mind of the seminary should be the mind of the dioceses. To this convention has been assigned the right, the trustees concurring, to express its mind in altering the fundamental law of the seminary. These two minds should be kept apart, and if practicable, the trustees should be chosen of men not members of the convention.

Besides, look at the practical inconvenience. This convention is in all probability hereafter to be migratory. The trustees amount to more than 200 in number—the members of this convention between 200 and 300. There will be a great inconvenience in bringing some 500 gentlemen a long distance from home, not for the transaction of business, but for review, terminating most usually in a mere formal report.

Rev. Mr. Mead, of Conn. Reasons have been asked, why the committee did not report in favor of the proposed alteration. He would give some.

First, that they provided for the calling of a special meeting at any time, and therefore did not think it necessary also to provide for a triennial meeting.

Second, as to the inconvenience of members attending, he would remark that of the 200 members of the board, 135 live within one easy day's journey of the city of New York. He would ask if there were any inconvenience where the large number were thus within a day's journey of the place of meeting, as to demand that the whole body shall be dragged to whatever place, however distant, where the General Convention may meet?

The great evil under which the seminary has labored, is that it has been for some years an institution without a head, which has arisen from the fact that it has had a non-resident bishop at its head. There were great difficulties growing out of this, as to the police regulations of the institution. The trustees had labored hard to correct this, and had once passed a code which they thought would do so. It was within a year of the meeting of the General Convention in New York. The triennial meeting of the board was held. They reviewed the proceedings and swept the whole away, disheartening those who had labored, and leaving the whole work to be done over again. Ought this to occur? But, adopt this alteration, and the evil will be tenfold. It has been said that the seminary, with its large property, has done comparatively little good. Its property may be large, but it is unproductive. It is in real estate, which, however it may be estimated, does not yield a large revenue. It has increased and is increasing in value. But the trustees cannot sell or encumber it.

But it has done good. It has improved its real estate and erected two buildings sufficient for the accommodation of 140 students and the professors.

See too what they have done in the way of theological education. When I look around and see more than 20 members of this House, and remember that four of the Rt. Rev. members of the other are among its alumni, and remember how conversant the gentleman is with the character and standing of these gentlemen, I cannot but wonder how he can say it has done no good.

Mr. Taylor of Michigan, said that all the trustees doubtless felt their responsibility, and wished to attend the meetings. But they were not able. He was opposed to placing trust and responsibility and not also giving power to discharge it. This would be done by passing the resolution.

Mr. Williams, of Va., observed that as his diocese, having a seminary of its own, had never appointed a trustee, he felt a delicacy in saying anything. But as his friend from Massachusetts was not on the committee, he had served for his sake, to express his views there.

He found from a document in his possession, that at the last triennial meeting of the board there were only 56 members present. Of these 30 were from New York And yet special efforts had been made to get a full attendance.

Now if this was a general seminary, let us adopt some plan by which it shall not be longer virtually a diocesan institution. He felt constrained to state that the confidence of the church in the institution seemed impaired. This was evident from the diminished contributions. Last year only $14 were contributed to it from the diocese. The question is whether the interests of the church will be best promoted by holding the meetings of the board where only a few can attend, or at the meeting of the General Convention, where more could be present.

Dr. Mead replied. He accounted for the diminution of the contributions on the ground of the erroneous impression prevalent that the seminary is rich and does not need money.

Judge Conygham was on the joint committee of the convention of 1844. There was then a general feeling that something ought to be done to secure to the more distant dioceses their proper influence. At that time the committe had thought and reported that the adoption of the proxy system would be all that was necessary.

The case is plain. If the dioceses are to be represented in the board, their trustees ought to have a voice. But the difficulties in the way of their attendance are so great as to make it almost impossible. It is important to remove this difficulty. The proposition of the gentleman from Massachusetts does this. Of the 134 trustees who can, by the gentleman's showing, conveniently attend the meetings of the board now, 70 belong to the state of New York. This demonstrates how completely the seminary has become the property of New York. And as all alterations of the constitution were to be the joint act of the trustees and the convention, it will be well to bring them near together. If there were any evil to arise from this, then the General Convention should never meet in New York.

Rev Mr. Patterson of Mississippi, wanted to see justice done the Seminary. It had not been done here. The Theological Seminary was born, endowed, built up in the diocese of New York, and then offered as a boon to the church. This was the relation of the church and the diocese to that institution. It was given on conditions, which the Church will violate, if we pass this resolution. The reason why there are so many trustees in the diocese of New York is, that the Church has heretofore complied with those conditions.

The non-attendance of the trustees who reside near New York is quoted as proving that the seminary is regarded with suspicion. But there is another reason. They see the good which it is doing. Where is one doing more? And they know that this must be the result of good management. And who are these who speak of suspicion? Have they ever given any thing to its funds? No sir, not a dime; and are they the men who ought to speak?

It is well to let well alone. The seminary has done well and needs no legislation, especially from those who are interested in rival institutions. Ought they to come and seek to break the compact under which this seminary has been established? Modesty ought to forbid.

Revr Mr. Trapier arose to correct a mistake of the gentleman from Mississippi as to the history of the seminary, but was interrupted by

A message from the House of Bishops, informing this House that they have concurred in referring the Maryland membrial and its accompanying documents to a joint committee, and had appointed on their part on said committee Bishops Brownell, Hopkins, Ives, McIlvaine and Polk.

Judge Chambers took advantage of this pause to offer a resolution referrring to canon on p. 115 of last journal, which he asked to be laid on the table, in order that it might come within the rule allowing it to go to a standing committee.

Rev. Mr. Mason of N. C., offered a resolution to refer to a committee on canons the expediency of so altering article 2 of the constitution of the church as to require that delegates to the General Convention shall be communicants of the Church. Laid on the table.

The house then adjourned.

EIGHTH DAY.—Thursday, Oct. 10, 1850.

The House met pursuant to adjournment.

A message was received from the House of Bishops, informing this House that they had concurred in its resolution designating New York as the place of meeting of the next General Convention.

Rev Mr Vail, of Rhode Island, offered a canon, as a substitute for the 25th canon of 1832, allowing a Bishop to preach and administer the sacrament and hold ordination at a visitation and to control the services. It provides that the rector shall have the control at all other times.

Mr V briefly explained the canon, showing that it recognized the great principle, that power, when given, should be limited. He thought too, it steered between the two extremes of opinion, prevalent upon this subject. He moved in conclusion that it be committed to the joint committee, to whom had been referred the Maryland memorial.

Judge Chambers moved to take up his resolution concerning the canon reported, on page 115 of the last convention. It was taken up and the canon reported to committee on canons.

The amendment, offered by Rev Dr Mason, of North Carolina, to the 3d canon of 1844, was referred to the same committee.

The committee on canons reported a canon "on assistant Bishops." This provides that in case of any permanent cause of disability in a Bishop of a diocese, an assistant Bishop may be elected. In case the disability arise from a suspension of the Bishop, he shall not direct the services of the assistant. But a suspended Bishop shall have power to give his assent to the election of an assistant.

On motion of Mr Williams, of Va, this canon was ordered to be printed, and made the order of the day for to-morrow at half-past 3 o'clock PM.

Rev Dr Mead, in behalf of the committee on rules of order, reported that it was in their opinion inexpedient to adopt the proposed regulation concerning the previous question, or that limiting the time of speeches.

The same gentleman, from the committee on the General Theological Seminary, reported the nomination of trustees by the several dioceses.

Mr Dobbin, of Maryland, had a series of resolutions which he would present to the House. They did not originate with himself, but a gentleman who had been for years identified with it and its interests. They were in substance as follows:

Whereas, It is the interest of the church that the efficiency of the Theological Seminary be maintained. Therefore,

Resolved, 1. That this seminary should differ from a diocesan institution, as being a normal school for the training of able ministers of the church

2. That it should have a permanent head in the nature of a President, and that this head should be nominated by the Bishops as visitors and confirmed by the trustees.

3. That in the election of the President, as in that of trustees, absent trustees may vote by proxy.

4. That the qualifications for admission should be raised to a high standard of literary attainment, and that the course of studies should be extended to four years, at the expiration of which the degree of B D may be conferred.

5. That a three years' residence and study shall be required of its alumni, preliminary to an examination, after which alone the degree of D D shall be conferred on them by authority of the church.

Mr Dobbin then moved that these resolutions be referred to the board of trustees as subjects highly worthy their consideration.

Mr. Newton concurred in the resolutions, but was opposed to the reference. It seemed to convey the idea that the Board should originate legislation, whereas it is the creature of the Convention and should be subject to the control of the Church. He moved as a substitute, that the resolutions be printed on the journal and referred to the next General Convention.

The question of reference was further debated by Messrs Dobbin, Pendleton, Higbee, Smedes, Newton, Atkinson, Conyngham, Vail, and Williams.

On motion of the latter gentlemen, it was finally laid on the table to make way for,

The order of the day being the unfinished business of yesterday.

Previous, however, to entering upon its consideration, the report of the committee of the General Theological Seminary on the nomination of trustees was read, and it was on motion

Resolved, The house of Bishops concurring, that the nominations reported, be confirmed.

The report of the special committee on rules previously laid on the table, was on motion taken up and adopted.

The committee to nominate a board of missions reported, recommending the re-election of the former board with the exception of the Rev Dr Whitehouse, who being a member of the executive committee, is ex-officio a member of the board. They substituted for his name, that of the Rev C. H. Halsey.

On motion.

Resolved, That, the house of Bishops concurring, this nomination be confirmed.

The order of the day was then taken up.

Rev Mr Trapier, of South Carolina, took the floor, and remarked that since last evening he had enjoyed the advantage of an interview with a gentleman who had been connected with the Theological Seminary from its origin. This would enable him to give still more accurately the history he had commenced. It would be found that he was accurate in the main points for which he contended, viz: that the seminary was never a boon from the diocese of New York to the Church, but rather the reverse, and that it had existed in Connecticut as a General Seminary before it was transferred to New York. That it had previously existed in New York, he would not deny. But this had nothing to do with the point in hand.

In 1812 the subject of a General Theological Seminary had occurred to the mind of Bishop Dehon of South Carolina. He spoke to several individuals, among whom was Bishop Hobart, then assistant Bishop of New York. The prelate's view was that it was desirable to have one, and his first proposal was that it should be located in the diocese of New Jersey, (where he had a country seat which he was fond of visiting,) and to be under the presidency of the Bishop of New York, and the vice presidency of the Bishop of New Jersey. It was not, however, a general, but a diocesan seminary which he desired.

Rev. Dr. Jarvis.—The time of the conversation was 1812. The proposal for a General Seminary was brought forward at the General Convention of 1814, in the House of Bishops, by Bishop Dehon, and in the House of Delegates by Dr, now Bishop Gadsden. At that time the Bishop and Delegates of New York opposed it. In 1817, it was again brought up in the House of Bishops, and was favorably received.

Rev. Mr. Trapier.—Bishop Hobart's views then, as I have said, were for a diocesan seminary. Bishop Dehon was for a general one. Bishop Hobart consented finally to this, on condition that it should be located in New York. To this Bishop Dehon agreed, in order to secure his cooperation, and the General Convention, in 1817, adopted the provision. The whole object of the proceeding, however, was to harmonize the church in the establishment and support of the institution.

The efforts to establish it were not at first successful. Such was the report of the committee to the convention of 1820. That body recommended its transfer to New Haven, where it did next exist for a short time; but before the next General Convention, Mr. Sherred died, and it was ascertained that a considerable sum, say $60,000, might be secured by removing the seminary to New York. To consider this, the special convention of 1821 was called, and they changed once more its location to New York.

Rev. Dr. Van Ingen.—The will did not make the condition that the general seminary should be removed to New York.

Rev. Mr. Trapier—The will was in substance this. Certain moneys were to be invested in stocks at compound interest, until such time as a general or diocesan Theological Seminary should be established within the diocese of New York, and then they should go to the trustees of the said seminary. There was, at the time, a diocesan seminary in New York, and a legal question arose, whether the general seminary, being first mentioned, or the diocesan, being already on the ground, had the first claim. An agreement was however arrived at which rendered a legal decision unnecessary. The General Seminary was transferred to New York. And a constitution was adopted which gave, as some of us think, quite sufficient control to the diocese of New York. For not only is the institution located there, but the trustees meet there, its Bishop calls all special meetings, and no professor can be removed except at such special meeting. Such is the history, from which it is manifest that the seminary was not established in and by New York and given as a boon to the church, but having been established was finally located there to secure harmony and co-operation.

And now, sir, a few words in reply to the arguments of the gentlemen from Miss. I am disappointed that exceptions have been taken, to the manifestation of interest in this body by those who have not directly contributed to its support.

There are some dioceses that have not as yet a pecuniary interest in it, but they have an equal spiritual interest in it, and it was their duty to do what they could to control it and guide it aright. And I thought there was some approach to indiviousness in what the gentleman said about rival seminaries. I put it aside, however, as irrelevant, and only refer to it as going to show that a feeling exists that the expression of an interest in the seminary from remoter dioceses, is an intrusion.

The South is not opposed to the interests of this institution. South Carolina was among its warmest friends until recently. I do not know, after the high encomiums passed on its alumni, whether it is modest for me to proclaim myself one of them. But I acknowledge my obligations to it, and it is not reasonable to ascribe hostile feelings to me. My diocese has been always friendly Our Bishop used always to speak of it as our seminary. We had among our standing committees one charged with collecting and reporting information about it. Their report was always listened to with interest and acted on favorably. And there was an earnest and active interest felt and exhibited in its concerns. But it is not so, I grieve to say, now. The interest has been for several years declining. It is several years since we struck that committee from our list. Our candidates for orders are, with only an occasional exception, sent elsewhere. Our trustees have ceased to attend the meetings. Whence this change? It is not limited to South Carolina. I infer it from the diminished number of students. In the Augustan age of that institution, when Lyde and others were there, there were ninety students. Last year there were only forty-eight, all told. Our clergy, meanwhile, have doubled in numbers, our candidates for orders increased. The general interest in it has declined. I will avoid invidious remarks on the causes. I will mention but one. It is that because of the difficulties arising from the present arrangements the trustees cannot attend the meetings.

Mr. T. illustrated this by allusion to the last meeting, at which 31 trustees present were from the diocese of New York, and only 19 from elsewhere. This was on no less an occasion than the nomination of trustees. Had there been a vital interest in the institution it would have drawn more together. As to South Carolina, she had found herself, as had been said, in such a dead minority, that her trustees had ceased to go, and their election was regarded as almost a mere form.

He was glad of the concession of the proxy system as far as it had gone. But it did not satisfy him. It did not extend, for example, to the nomination of professors, but only to the election. But none could be elected who had not at a previous meeting been nominated. The proposed resolution was the only adequate remedy.

As to what has been said about the injury arising from frequent changes in the government of the seminary, he would say, that either this seminary as a *general* one was impracticable, or these disadvantages must be risked. Which shall we choose? Suppose the seminary continues as it is, *not*, in fact, a *general* one, what will be the result? As the church extends the interest in it will diminish.

If then gentlemen wish well to this institution, they should adopt some such measures as this. I admit there are inconveniences connected with this, but I think them exaggerated. But whatever they may be, they are better than the greater evils which do and must exist while things remain as they are. Either let the seminary be in fact what it is in name, or make it in name what it is in fact. *Call* it what it really is.

Rev. Mr. Corbyn, of Mo., was not a graduate of the seminary, and had not always been as warm a friend to it as some. But when he saw so destructive a course proposed toward it, he thought it time for indifference itself to speak. He thought the history of the gentleman from South Carolina confirmed entirely the position of his friend from Miss., and that we would violate the conditions on which the seminary was established, if we passed the resolution. He thought that the attendance of a greater number of trustees at a triennial meeting could not be secured by this resolution. Of this board, 156 members reside on the Atlantic coast, and can easily reach New York. But suppose the General Convention were to meet in St. Louis, only 64 of that number could come as delegates. The remaining 92 must come besides at an aggregate expense of some $9,000. Is it in accordance with common sense to require this?

Again, If Missouri has two trustees, and they will not attend the meetings of the board, they are unfit to legislate for the seminary. They know nothing about it.

Why have a triennial meeting at the same time and place as the meeting of the General Convention? To exert an influence upon it? Are we to convert this house to the lobby chamber of that body and ourselves to lobby members? I hope we shall do nothing so derogatory to our dignity.

Again. It will be the death-blow of this institution to have its affairs controlled by a deliberative body. It is the evil under which so many of our literary institutions suffer, to be controlled by legislative bodies who know nothing of their wants.

The number of students is not the question. The seminary may be doing a noble work, if it have only 9 instead of 90 students. If it keep up the standard of theological learning, it is doing such a work. And the effect of our interfering with it will be to lay that standard in the dust.

Rev. Mr. Patterson of Miss.—I would not have risen again, if I had not been alluded to. The gentleman from South Carolina is like certain writers mentioned by Horace, who began the Trojan war, *ab ovo*. He has, however, neither refuted my premises nor shown that my conclusion does not follow from them. I said that the seminary is a boon to the church, and that it was established under a compact, which this resolution will violate. Now, out of $237,000 the diocese of New York has given all but $58,000, and that diocese has a right to control it.

Mr. Duncan.—Does the gentleman mean, given by the diocese, or by persons residing in the diocese?

Mr. Patterson.—I said, diocese, sir. New York had the means to erect a seminary, and she did so, and made it a general seminary, on the condition that she should control it. And no convention can violate this condition without radicalism.

In reply to the gentleman's remarks, I did not say that the exhibition of interest by trustees from distant dioceses is an intrusion. I said the contrary. I stated that the distant trustees do not take interest, and I showed the reason. It was that they may have institutions of their own. and that their interests being naturally engaged for these, they did not care for the General Seminary. And ought the majority of the board to be moved about from place to place to meet men who have no interest in the concerns of the institution under their care?

In every period when the religious spirit is around, there is a tendency to extremes. The same is visible in the state during the political excitement. It is so in the church now. Some are disposed to think well of Rome and her errors,—some go so far into radicalism as to call the illegitimate brood of dissent, sister churches. Neither are men to legislate on the affairs of the church. They do not represent the mass, who are as much unaffected by these extravagances, as the depths of the ocean are by the storms which vex the surface. If such men are permitted to meet in the board of trustees, will they be any wiser or less wedded to their peculiar opinions? And shall the board degrade itself, by permitting these strifes to be carried on in the midst of it? Now shall we alter the constitution in violation of the compact, and at the risk of all this excitement and agitation?

The gentleman said I praised the seminary, and thought his modesty concerned in avowing himself a graduate of it. He need not have felt his modesty at all implicated. For when I spoke of the learned theologians who had been educated there, I certainly had no reference to him.

[Here Mr. Patterson was called to order and took his seat, but being afterwards, on motion, permitted to proceed in order, added a few remarks.]

Mr. Dobbin, of Maryland, protested against the supposition that this resolution was hostile to the interests of the seminary. The source from which it emanated precluded such an idea.

The only question is, whether its adoption will be advantageous to the seminary. He thought that if, as had been said, it was so hard to get a full meeting at New York, on a recent most interesting occasion, we could hardly expect to get one at any other point. He agreed that the interest of the trustees of all the dioceses is vital and should be operative. He thought this already secured by the action already had. There are two classes of duties belonging to this institution, teaching and police. The first is by far the most important to the church, and over this the provision of voting by proxy in the election of professors, gave all the trustees their due control. As to the other, interference and change is to be deprecated. Stability is essential, and if it cannot be secured we had better give the institution up. Let us then leave things as they are.

Mr. Pendleton, of Ohio, thought that if there were any force in the objection of the gentleman from Mississippi, it would apply to all the meetings, and they had better have none. He thought the proposed resolution the best remedy for the difficulty of meeting of the board.

Mr. Williams, of Va., thought the question was not, shall the management of the institution be entrusted to those interested, or no, but to those who can or cannot get to the meetings. He thought the great cause of the distrust which had been manifested in the seminary was the fact that it was thought to be under the control of the diocese of New York. But he rose chiefly to remonstrate against what the gentleman had said of the radicalism of those who called the illegitimate brood of dissent, sister churches. If the gentleman had learned this of his Alma Mater, it may help to account for the general distrust. But when I look around and see God blessing the labors of other Christian bodies, I ask myself "how shall I curse whom God has not cursed?" When I find our church in the preface to her book of common prayer, calling them churches, why should I not do so with perfect consistency? I think of our Saviour, when told that the disciples had forbid one to cast out devils because he followed not after them, and when he said, "forbid them not." And I enter my solemn protest against such language.

The hour of half past 1 having arrived, the house took a recess.

AFTERNOON SESSION.

The house re-assembled at half past 3 P. M., and resumed the consideration of the resolution. The discussion was continued by Messrs. Patterson, Van Ingen, Gregory of New York, Atkinson and Clerc, in opposition to the resolution, and by Messrs. Lobdell and Duncan of Louisiana, Rooker, Britton, Trapier and Newton in its favor.

The vote was taken by dioceses and orders, and resulted as follows: Of the clergy, 16 dioceses voted in the affirmative, 9 in the negative, and two were divided. Of the laity, 15 dioceses voted in the affirmative, 6 in the negative, and two divided. So the motion was adopted.

The house then adjourned until to-morrow morning.

NINTH DAY—Friday, Oct. 11, 1850.

The house met pursuant to adjournment. The minutes were read and adopted. Reports of standing committees were then called for.

The committee on Canons reported that a section be added to Canon IV. of 1844, providing that in case a suspended Bishop desire to resign, at any period not within six calendar months before the meeting of any General Convention, he shall make known such desire to the Presiding Bishop who shall communicate the same to every Bishop in this church having jurisdiction, and in case of a majority of said bishops return to the Presiding Bishop their written assent to such resignation, the same shall be valid and final, and the Presiding Bishop shall make known such resignation to the Bishop and diocese concerned and to each Bishop of this church.

The above was unfinished business, as appears upon page 115 of Journal of General Convention, A. D. 1847.

The same committee report that it is inexpedient to adopt the proposed amendment of Article V of the constitution, which amendment provided for the erection of small dioceses.

The Rev. Dr. Jarvis announced that the committee on canons had reported a canon respecting the renunciation of the office of the ministry, which differed in some particulars from the one already on the table, which had been communicated by the House of Bishops.

The committee on the Theological Seminary reported, as instructed, a resolution altering Article IV of the constitution of the Seminary as to require a meeting of the Board of Trustees at the time and place of the meeting of the General Convention.

The committee on the state of the Church reported, and the chairman moved that the report be accepted and transmitted to the House of Bishops, asking their prayers for the welfare of the Church, and desiring them to draw up a pastoral letter for her instruction and edification.—He stated the mode in which this report was prepared, was by receiving the reports of the different dioceses and incorporating them into one, these reports being made by each individual member from the papers of the Bishops, Standing Committees, and other documents. This, however, excluded all matters relating to the church out of organized dioceses, e. g., those relating to missions, etc. Much interesting matter was thus excluded from the report of this committee for want of suitable data. The Rev. chairman concluded by a motion that after the adoption of the report, the documents in the possession of this house, relating to extra-diocesan church matters, be referred to this committee. Adopted.

The commitee on Expenses reported the Treasurer's accounts correct, but was unable as yet to apportion the expenses of the existing Convention.

The committee on the Domestic and Foreign Missionary Board made no report.

The committee on Unfinished Business reported eight items.

The Rev. Dr Jarvis moved a reference to a joint committee of this house and the House of Bishops, the two proposed canons respecting ministers renouncing the ministry. Carried.

The Rev. Dr. Mead called up the resolution of the standing committee on the General Theological Seminary, providing for a meeting of the board of trustees at the time and place of meeting of the General Convention.

Mr. E. A. Newton moved the adoption of the resolution, and hoped, after yesterday's emphatic expression of opinions, that there would be no delay in coming to a vote.

The Rev. Dr Van Ingen regretted that business of the Convention had prevented his attendance in his seat yesterday, during the discussion of this question. He learned that recreance to duty had been charged upon some of the conductors of the Seminary. He rose to bear his solemn testimony to the erroneousness of this assertion, and bear witness to the single-minded devotion to its interests, of the managers of that institution, and also to their fostering care of the young men there under instruction.

Rev. Dr. Higbee.—In consequence of severe indisposition I was not in my place yesterday when the vote was taken on the resolution to instruct the committee on the Seminary to report this amendment to the house. I rise now not to prolong the discussion but simply to add my testimony, which I do with all my heart, to that of my friend, the gentleman from Western New York, and to utter one word of warning against touching, for light reasons, the fundamental law of one of the most important institutions of the church. That constitution is a sacred trust committed to us by those who are no longer here to guard it, and it is not to be changed except for reasons of the highest expediency, nay, of the strongest necessity. No such reasons exist to justify the present movement; none such are even pretended by its advocates.

Gentlemen admit that all stated meetings of the trustees for ordinary business should be held as the constitution requires: in the place where the Seminary is situated, where are its faculty and its students, and its libraries; its discipline; its domestic economy—its buildings and its property—where its atmosphere may be breathed and its spirit felt—where such a full and wise observation and scrutiny may be had as will lead to a well informed guardianship of its affairs.

But now a demand is made that the Constitution be so altered that once in three years a meeting, practically one supervising the acts of the stated business meetings, may be held at any point where the General Convention may happen to sit, without the least regard to distance from the institution itself, and from those means of knowledge which alone can qualify that meeting for enlightened legislation on the subject before them. And yet this distant meeting, composed, as it may be, in great part of men who have never seen the Seminary, may by a single act destroy all that men thoroughly conversant with its affairs, have done in years preceding. If such a meeting were held to-day in this city, how many of the 45 trustees, said to be present in this body, would be found of the number of the 135 trustees who reside within one day's journey from New York? How many of them would be found practically acquainted with the business of this Institution? And it is to permit such a meeting as this that we are required to change the law and custom of our Fathers One word more.—A concession has already been offered to distant trustees, in the change of the constitution reported by the committee on the Seminary, and agreed to by the house, giving the right to vote by proxy in the election of Professors. I feel bound to remind gentlemen that by aiming at too much they may lose all—and that in pressing forward the present measure, they will put in hazard that conceded when it shall be submitted to the board of trustees.

In the discussion yesterday, two names were mentioned of those by whom the foundations of the General Theological Seminary were laid, and constitution framed and established. Of one of these it has been said that "his face to look upon was as the face of an angel." Early was he taken away, but the angelic spirit had already written an imperishable record in the church below—the other was

> "A *veteran* warrior in the Christian field,
> Who never saw the sword he could not wield."

Hand in hand, and heart in heart, they founded this nursery of the Church, and bequeathed it to the generations to come: By the great names then of Hobart and Dehon, and of others who were then helpers in the work, by all that renders their memories sacred to the Church in America, I call upon the churchmen, clerical and lay, who now hear me, to approach the subject with awe—and to guard well against the peril of marring and destroying their rich legacy.

Mr. Yerger, of Miss.—I will briefly state the motives which actuated me in agreeing to this resolution. I know nothing against the Seminary and so far as I have investigated, I do not believe the charges against it. But before the change can be made, it must be agreed to by two other bodies, viz: the House of Bishops and the Board of Trustees. Either of these bodies understand the merits of the case better than I can, and I for one am therefore willing to leave the question to them.

After some desultory remarks the question was put and the resolution was adopted.

Mr. Duncan, of La., in order to make the action on this matter final, moved a reconsideration, and then moved that that motion be laid on the table. Carried.

The Joint Committee on the Maryland memorial presented their report.

They recommend the adoption of the canon reported by the Committee on Canons of the House of Deputies, on Episcopal visitations, somewhat amended, as follows:

OF EPISCOPAL VISITATIONS.

Sec. 1. Every Bishop in this Church shall visit the Churches within his Diocese, for the purpose of examining the state of his Church, inspecting the behaviour of his Clergy, ministering the Word, and if he see fit, the Lord's Supper, to the people committed to his charge, and administering the Apostolic Rite of Confirmation. And it is deemed proper that such visitation be made once in three years, at least, by every Bishop to every Church within his Diocese, which shall make provision for defraying the necessary expenses of the Bishop at such visitations. And it is hereby declared to be the duty of the Minister and Vestry of every Church, or Congregation, to make such provisions accordingly.

Sec. 2. But it is to be understood that to enable the Bishop to make the aforesaid visitation, it shall be the duty of the Clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which may belong to him.

Sec. 3. It shall be the duty of the Bishop to keep a Register of his proceedings at every visitation of his Diocese

Sec. 4. Canon XXI. of 1832, is hereby repealed.

They further stated, that inasmuch, as they are not advised that any question occasioning difference of opinion remains unadjusted by the Canon, the passage of which is recommended, they advise that the Canon reported by the abovementioned Committee on Canons, as an amendment to Canon 26th of 1832, be withdrawn.

This was signed by Bishops Brownell, Hopkins, Ives, and Polk, Rev. Dr. Van Ingen, Rev. Mr. Tomes, and Messrs. Chambers and Wharton.

The minority of the same committee presented a report that being of opinion that it is inexpedient to invest the Bishops of the Church with the right of administering the Holy Communion on occasions of Episcopal Visitation; and the committee being satisfied that the right to appropriate the offerings at the Communion, and that of pronouncing the absolution on all occasions of public worship in his Diocese at which he may be present, as set forth in the memorial, are not *now* claimed by the Bishop of Maryland, (no opinion being herein expressed as to whether such claim has or has not been made in times past,) beg leave to recommend the following resolutions:

1st. That it is inexpedient at present to legislate upon the subject of the canon proposed by the committee on canons.

2d. That the committee be discharged from further consideration of the subject.

This was signed by Bishop McIlvaine, Rev. Drs. Stevens and Neville, and Mr. Taylor.

Rev. Dr. Stevens moved to lay the whole subject on the table and make it the special order for the day on Monday next at 11 o'clock.

The motion was advocated by Rev. Drs. Neville, Stevens and Brooke, and Mr. Williams, and opposed by Judge Chambers, Rev. Mr. Craik and others.

At the suggestion of Rev Dr. Atkinson, the mover so modified his original motion, as to make it the order for Saturday morning, which was adopted.

A motion to print the report was made and lost.

Mr. Wharton submitted a resolution that on and after Tuesday next the Convention will hold an evening session at 1-2 past 7 o'clock.

The canon on page 115 of the journal of the last General Convention, giving to a suspended Bishop the power to resign was taken up, as reported by the committee on canons, and on motion of Rev. Dr. Mead, it was adopted.

At the suggestion of the delegation from New York, on motion of Mr. Wharton, the delegation of any diocese were empowered to have their dissent on this canon entered upon the minutes.—The clerical delegation from New York, and the lay delegation from New Jersey availed themselves of the privilege.

Mr. Williams moved to take up the canon on p. 74 of the last journal, on the certificates required of bishops elect. He objected to its implied enforcement of the rule requiring a majority of two-thirds of a diocese to elect a bishop.—At his motion, it was indefinitely postponed.

The report of the committee on unfinished business was then taken up for consideration, and it was found that several items contained therein had been already disposed of. Of the remainder the following disposition was made.

The canon on p. 58, of differences between ministers and their congregations, the resolutions on p. 107, concerning a committee to prepare a canon law, and the canon on p. 78, of suffragan bishops, were indefinitely postponed.

The canon on pp. 58, 59, of the officiating of one minister of this church within the parochial care of another, was referred to the committee on canons. The canon reported by the committee on canons, of candidates for orders who have been ministers or licentiates of other religious denominations, was then taken up for consideration. The canon requires such persons to remain candidates at least a year instead of six months as heretofore.

Rev. Dr. Van Ingen moved its adoption.

Rev. Dr. Atkinson opposed it as contrary to the decision to which, after due deliberation and discussion, this house had several times come.—He thought it well to leave the discretion of the bishops untouched.

Judge Chambers explained that the canon relates exclusively to those candidates who had been ministers of other denominations, who are now admitted at half the time in which it is possible for those who have been bred in the Church, to obtain orders. The question was, should this continue?

Rev. Mr. McCoy, of La., had a few words to say on this point. He is situated amid a population of some 40,000 souls, where he is the only minister of the Church. Within the sphere of his knowledge there are several who are, and have been for two or three years past, investigating the claims of our Church. They have studied its peculiarities, and by the aid of all the helps they can get, are inquiring as to its conformity with Scripture. Now after a man has spent years in this study, as I did, and is about sundering many ties dear to his heart, and when all the difficulties connected with that severance press upon him, will you compel him to provide for his family for this additional time? Will you throw this increased difficulty in his way? I think such a course impracticable and injurious. I hope that the discretion heretofore confided in the bishop will be continued. We need a supply of ministers who, in the spirit of our Master, will do the Church's work. There is nothing I desire so much as to have ten such men near me to help me in the work, which the Church has assigned me. And if God is opening the eyes of men in other religious bodies to see the excellence of our Church, I hope we will allow them to come and help us.

The Canon was lost.

The Canon reported by the Committee on Canons, of ministers removing from one diocese to another, in substitution of Canon 5th of 1844.

This provides by an additional section that all ministers removing from one diocese to another shall apply for letters dimissory, If he does not do so within three months, the ecclesiastical authority of the diocese which he has left may send them to the authority of the diocese to which he has removed; and if this latter refuse to receive him, he must return to the former diocese.

Rev Mr. Clerc asked some explanation of the meaning and effect of this new section.

Rev. Dr. Van Ingen said it was to enable the ecclesiastical authority of a diocese to reach clergymen who now by absenting themselves from their canonical home, and residing in distant dioceses, escaped such discipline.

Rev. Dr. Vinton.—This canon is not confined to such cases. It covers the whole subject of removals. It touches an original principle. It recognizes the right of a bishop to refuse to receive a clergyman who comes to him with letters dimissory and to send him back to the diocese whence he came. This had never before been conceded to a bishop.

Rev. Dr. Jarvis.—It is implied in the canon already existing.

Rev. Dr. Vinton.—I want to see the statute which confers it. The Church has no where sanctioned the principle, and will we now introduce it in a covert way? He thought the Church and the Convention were not prepared to assent to it.

Rev. Dr. Jarvis explained a principle of canon law which applied to this matter. A bishop may not ordain a Presbyter without a title—that is without the assurance that some parish will support him. If he does he is bound to support him. Now he may ordain a man who is inefficient, and a burden on his hands. He may therefore be willing to send him away to trouble some other bishop. This canon is to enable him to protect himself, and it is a just and equitable provision.

The discussion was further continued in favor of the canon, by Messrs. Evans, Claxton, Van Ingen, and Wharton, upon the ground of the necessity of, some such action, to meet the cases, such as occurred and might occur, in which clergymen, leaving their own dioceses without taking letters dimissory and going to reside in distant parts of the country, were practically emancipated from discipline. And Rev. Mr. Patterson on the ground that the separate dioceses, which were distinct and perfect churches, had not, in coming into the union of this church, parted with the inherent right which belonged to every bishop to decide whether or not he would admit any minister among the number of his clergy.

It was urged in opposition to it by Rev. Drs. Vinton and Brooke that it embodied a new principle which was contrary to our past and present legislation by which they held a bishop bound to receive every minister coming with clean papers, and by Messrs. Rooker and Williams, on the ground of interference with the rights of the laity to elect and have their own ministers. The latter also contended that the true remedy for the evils alleged was to provide by law for the trial of clergymen in the place where the crime was committed, and protested against any method of determining what are the rights of a Bishop from any source but the laws and canons of our Church.

Pending the discussion the hour of half past 1 having arrived, the house took a recess.

AFTERNOON SESSION.

The House re-assembled at half-past three, P. M. A message was received from the House of Bishops, informing the House that they concurred in passing the canon of episcopal resignations.

The House then took up the order of the day, viz: the canon of Assistant Bishops, reported by the Committee on Canons, which is as follows:

OF ASSISTANT BISHOPS.

Section 1. When the Bishop of any Diocese is unable, by reason of any permanent cause, to discharge his Episcopal duties, an Assistant Bishop may, with his consent, be elected by, and for such Diocese, who shall in all cases succeed the Bishop, in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him; and in case of the Bishop's inability to assign such duties, arising from the suspension of his jurisdiction, or declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties, and exercise all the authorities which appertain to the office of Bishop. No person shall be elected or consecrated a Suffragan Bishop, nor shall there be more than one Assistant Bishop at the same time.

Sec. 2. If the Bishop of the Diocese shall be under sentence of suspension at the time of which it is proposed to elect an Assistant Bishop, he shall, notwithstanding such suspension, be competent to give his assent to the election of an Assistant Bishop.

Section 3. Canon 6, of 1832, is hereby repealed.

Mr. Yerger, of Miss., offered a substitute. This provides that a sentence of suspension which has been, or may hereafter be inflicted on a Bishop, shall be among the reasons for appointing an Assistant Bishop,—that where a Bishop is suspended, or shall be declared by his Convention incapable, the services of the Assistant shall not be under his direction, and in such case his assent shall not be necessary to the election.

Mr. Yerger advocated, in a long and eloquent speech the adoption of the substitute. He referred to the case of the Diocese of New York and her application for relief. He thought the committee's canon would not give her the relief she required, because it did not specify suspension as a reason for electing an assistant Bishop. But more than this, because it made the consent of the Bishop necessary even when he had been suspended. This principle he maintained to be contrary to the established law of the church for 20 years back. And he thought that although the proposed principle was sustained by the practice of the primitive church, we are bound in a case like this, which involves nothing higher than human regulations, to follow the laws of our own church. He thought too that it would be difficult, and in some cases impossible, to obtain the consent of a Bishop. He concluded by a touching appeal to the friends of the Bishop of New York, to acquiesce in some such arrangement as this.

Mr. Evans and Judge Chambers, advocated the proposed canon and took exceptions to the proposed substitute.

Mr. Smedes thought the proposition of the committee on canons suicidal. It will defeat itself.

Mr. Williams suggested the canon proposed on p. 92 of the journal of last convention.

Finally, on motion of Mr. Duncan, of La., the subject wns recommitted to the committee on canons, with instructions to report a canon authorizing a diocese having a suspended bishop to elect an assistant bishop.

The House then adjourned.

TENTH DAY—Oct. 12, 1850.

The house met pursuant to adjournment. The minutes of yesterday were read and approved. The committee on Canons reported a Canon of the trial of Bishops the same as found on pp., 68 and 69 of the journal of the last Convention, with a few verbal alterations.

They also reported in pursuance with the instructions of the house the following Canon of the election of an assistant Bishop by a diocese whose Bishop is indefinitely suspended.

A diocese deprived of the services of its Bishop by a sentence of suspension heretofore pronounced and not limited to a precise time, may proceed to the election of an assistant Bishop who, when duly consecrated, shall exercise all the powers and authority of the Bishop of the diocese during the suspension of the Bishop, and who, in case of the remission of the sentence of the Bishop and his restoration to the exercise of his jurisdiction, shall perform the duties prescribed by Canon sixth of 1832, and who in all cases shall succeed to the Bishop, on his death or resignation.

The Committee on the Board of Missions laid before the house in lieu of any report of their own, the reports of the two Missionary Bishops of the north-west and south-west, the reading of which, was by vote postponed until a time when the house should be able to hear them more conveniently.

A message was received from the House of Bishops transmitting to this house the report of the Missionary Bishop to China.

The Canon above reported by the committee on Canons was taken up for consideration.

Mr. Yerger observed that he found that it agreed in principle with the Canon he had proposed although it differed from it in not having a prospective action. He would not, however, embarrass action by insisting on it.

Rev. Dr. Higbee, in behalf of the delegation from New York, called for the vote by dioceses and orders. The vote was then taken and resulted as follows: Of the clergy 27 dioceses voted aye, and 1 (that of New York) in the negative. So the Canon was adopted.

Mr. Wharton offered an amendment to the Canon on appeals heretofore offered by him, providing that in all questions of doctrine, a majority of the Bishops on the Appellate Court shall be necessary to a decision. Referred to the committee on Canons.

Mr. Williams of Virginia moved to take up the canon under discussion yesterday, concerning ministers removing from one diocese to another.

Rev. Dr. Vinton re-enforced his argument of yesterday, in opposition to it.

Judge Chambers stated that the section of the canon objected to had no application, except to the clause in which a clergyman refused to take his letter dimissory. In such a case alone the discretion of the Bishop could be exercised. It is a dead letter for all other cases.

Rev. Dr. Van Ingen.—If a man asks for his letters, it removes him from the category of the canon.

Rev. Mr. Trapier knew of half a dozen cases in which some such remedy is required.

Mr. Wharton replied to Dr. Vinton.

Rev. Dr. Atkinson thought a great principle had been brought up by his friend from Massachusetts. He thought that under the present canon, the Bishop had the power to refuse to receive any clergyman into his diocese. But he thought it would be well to make it otherwise. He moved to recommit it with instructions to report such a provision.

Mr. Williams of Va., thought that the construction given to the canon by the lay delegate from Md., was erroneous, and that if the canon were passed, it would give the Bishop discretion in all cases. He urged again making provision for the trial of clergymen where their alleged crimes were committed.

The hour of 11 having arrived, the house proceeded to the order of the day, being the reports of the majority and minority of the Joint Committee on the Maryland memorial.

The Rev. Dr. Vinton moved that the report be recommitted with instructions to report that it is inexpedient to legislate at this time except in the way of appointing an appellate tribunal.

He advocated his motion briefly; on the ground that thus a lengthened discussion might be escaped, and new legislation avoided. He thought that the law as it is had better be left to the interpretation of a competent tribunal.

Judge Chambers.—I differ *toto cœlo* from the gentleman. I think that we are bound to act on the canon, by every consideration which can possibly address itself to us. And I think we can settle it without any of the disadvantages which the gentleman fears.

Let us look for a moment at the history of the case, as bearing on this point. There exists, as all know, differences of opinion in the diocese of Maryland; I am bound to say that I think them honest differences, on one specific subject. I pass by others. It is not necessary to enter into the enquiry as to the fact whether certain claims have been made or denied. But as to one question, there can be no doubt that differences do exist.

Three years ago a proposition was introduced into this body, having reference to this subject, which was referred to the committee on canons.—They reported it as a matter proper for the action of this Convention. And it was referred for the consideration of this body at this session.

In consequence of this delay, the subject became again a matter of discussion in Maryland. The division of this question was not terminated by the action of our own diocesan court, or the non-action of this Convention. And it arose again. At the late meeting of the Diocesan Convention, a respectable minority of that body moved to refer the whole matter to the General Convention as a mode of adjusting the difficulty preferable to the expression of an opinion in the Diocesan Convention. This the majority did not see fit to do. They expressed their own views, and left it to the General Convention to act or not, as in its discretion it might see fit. That course, however, has not quieted their differences. And a memorial has been gotten up by the minority expressly stating that differences do exist, which should be adjusted by a competent tribunal. And that I may do them no injustice, I will state it in terms which these gentlemen employ. "Such being," say they, on the third page of the memorial, near the beginning of the third paragraph,—

"Such being some of the grounds on which the undersigned conceive the claims described to be unfounded and repugnant to the express provisions of our ecclesiastical system;" they proceed, most respectfully and *earnestly*, to invoke your decision of the important question presented to your consideration.

"Your memorialists address you on this subject with the full persuasion that its settlement is in *your power*. They suppose it may be determined by a resolution declarative of the respective powers and rights of Bishops and Presbyters under our existing ecclesiastical system; *or by such a modification of the 25th canon as shall expressly exclude the alleged right of the Bishop on occasions of canonical visitations.*"

Thus it will appear our *power* is admitted—we are *earnestly invoked* to exercise it, to exercise it in several modes of which this is one, to exercise it promptly.

Mr. Williams of Va.—Will you read on, if you pease, sir. Read the other alternative.

Judge Chambers.—It is hard to be required to do all the gentleman's reading—shall I make a speech for him also? The remaining clause runs thus—"Or by the establishment of some judicial tribunal to which an appeal can be made by those who have been tried and convicted in any diocese, for resistance to an alleged Episcopal prerogative."

But to resume. There was action in Maryland. Our diocesan Court pronounced a decision—and we were content with that decision. But we find the question here, and it is here not by any action of ours, but because a respectable minority of our Convention think it ought to be raised here. And I meant in reading what I did, only to intimate that an alteration of the 25th canon of 1832 is *one* of the modes suggested by them, in which it may be settled. Their memorial has been taken up; has been referred to a joint committee, and this alteration of the canon reported, in pursuance, I maintain, of the desire and design of that memorial.—The canon is to be changed, not, I admit, according to the mode pointed out. For the memorialists have designated the particular change they desire to have introduced. But in a mode by which the question will be conclusively settled. And now we are asked to set aside the proposed action altogether, and to say to the memorialists you are mistaken as to the mode of adjusting the dispute—that this is not the right way to do it, but that we must let it remain unadjusted, and for the reason that it may at some future day be determined by some other body, or some judicial tribunal to be hereafter established.

The question of the propriety of such a court is a grave, a serious, a solemn and a most important question. It is one which should be considered by itself, above and aside from all personal or other considerations. The fit time to settle it would be when the Church is undisturbed, absolutely unruffled by the slightest breath of any exciting or personal question. Certainly the absence of any agitating question is the one essential condition, in the absence of which we should not approach it. It is a question on which this Convention is not now prepared to act. There are doubts entertained, nay, I will say, there are convictions cherished that it is not within the constitutional power of this Convention to take from the perfect and entire church in each diocese, the power of regulating its own internal affairs. And here is a prospect of passing by the whole subject, and in effect saying to the memorialists, what you have invoked is not and ought not to be obtained—the question is not to be settled.

But the gentleman wishes to avoid discussion.—Now I do not anticipate any disposition to bring into view any of the disturbing questions connected with this subject. There is no necessity of considering any of those deep Theological questions, as to the inherent rights of Bishops, &c. which are said to lie beneath it. It is a plain canonical action. For I hold, in regard to any matter which the Divine law leaves subject to human regulation, to any matter in which man may alter or control the arrangements of the Church, I hold to the full power of this Convention over it, so far as this church is concerned. And while there may be many in this convention who may not think it right to enact a restriction upon the power of a Bishop to minister the word and sacraments to the people of his charge, there are many who doubt its power to say that a Bishop *may* administer them, if the laws of the church shall recognize or prescribe it as his duty.

If the sense of this house be that it is not expedient to enact this, the matter will be left as it is. If it say it ought to be enacted, the conscience of none will be disturbed. It may conflict with their sense of expediency and propriety, but it will leave conscience undisturbed.

I hope then, sir, what I have so briefly stated of the history of this case may be considered; that every thing may be calmly and quietly settled: and that this portion of the prayer of the memorial, which asks for an alteration of the canon, will be gratified.

Rev. Dr. Vinton would say a few words in justification of his course. The gentleman from Maryland says that by adopting the committee's recommendation, we will gratify the memorialists. Now what is the fact? The memorialists ask for relief in one of three ways, and they leave us to determine which. As to the first, we cannot touch it, inasmuch as it requires us to go into a series of questions too fundamental and too profound for us to discuss. As to the second, the committee's report does indeed comply with their wish, so far as they propose a modification of the canon. But they go on to tell us what modification they desire. And this the committee have not proposed. The third mode of relief which they propose, is the appointment of an appellate court. But they ask for action. And the question is, does the proposed action meet the case? I think not. Because the report proposes, not an indulgence, but the reverse; and I submit, whether it would not be better to grant them as much indulgence as possible.

The point in dispute is one which could never arise between me and my diocesan. And, therefore, the canon could not be objectionable to me. But we ought to give these memorialists a fair hearing, and, if we cannot do what will fully meet their wishes, let us go as far as possible towards it. And if we adopt the idea of an appellate court, we shall not legislate for a special case. We will be legislating, as we ought ever to do, on the broad basis of general principles. And if we should establish an appellate court, we should be establishing a good thing. May we not then, with propriety, defer the present proposed action, and since we know that the attention of both houses is turned to the other question, proceed to take it up.

Rev. Dr. Wylie of Indiana. I thank you, Mr. President, for the liberty of filling this house with my voice. I do not claim the power of doing so, as a *right*. I dislike that word, and its cognate words, law, legislation, and the whole class. I have no rights here save what you and this house may be pleased to give. I ask to speak as an indulgence.

I desire to give utterance to views which I have long cherished in my bosom, and which I would have taken to my chamber and perhaps presented on my knees to the great and only lawgiver. I was privileged not long since, to listen to a discourse from a member of this house on law. I wish you and this assembly had heard it. He told us of the law of gravitation. That, sir, is law. And if you or any one can make or unmake that law, I should like to see it done. Man may make rules, but he cannot make law. I would call attention to the distinction; and I will speak the more freely because I recognize in his place, the gentleman from Kentucky who introduced this subject. I would call attention to this distinction between law and rule,—a distinction which I will not pursue in all its nice and metaphysical ramifications, but which all make for themselves.

But I may, perhaps, be better understood and somewhat relieve attention if I speak by metaphor, or by parable drawn from a fact which came once within my knowledge. When I was a boy, at college, I boarded in the house of a respectable family. The father of that family one frosty morning raised a little bit of skin upon his hand. If it had been treated properly it would have soon got well. Time would have cured it, for time is a deity, a God. I reverence the old Chronos. But the wound was ill treated. Inflammation resulted. It spread to the arm, then the shoulder, then the vertebræ. And I had the privilege of being present at a consultation of thirteen learned physicians who met to decide whether the arm should be amputated. Six were for it, six against it. And I remember with what anxiety I waited the momentous decision of the chairman who was to give the casting vote. And he decided that it was too late, that the disease had gone too far.

I see now sir, that I will turn my back on it that I may not see it, the beginning of evil in the church. The skin has been raised, and the little scratch, I predict, will, under certain treatment, produce inflammation, and that will spread, and that will result in mortification, and that will require amputation.

I may be pardoned if in this connexion with this subject I refer back to what was painful to me at the time. It is a scene which occurred at New Albany in a neighboring State, in 1836, at the meeting of the synod of which I was a member. There came down to us, sir, a communication covering certain resolutions from the Bishops. For we had Bishops, sir, in those days among the Presbyterians. I will tell you how they were made. They were made by the growth and increasing influence of our cities. A minister who had a congregation there was a Bishop. If his congregation was large and influential and wealthy and fashionable, he was an Archbishop. And if he was in one of our great Atlantic cities, he was a Metropolitan. Well, sir, these resolutions were brought down from the Archbishops requiring us to resolve that such and such things were actually matters of fact. Now I did not know whether these things were so or not. And I said that to affirm them in such case would be to affirm a lie, and I would cut off my hand before I would do it; I would not do it for all the world. And I asked, will you let legislation take the place of a judicial decision? If men have been guilty of heresy, let them be tried, but don't cut them off by legislation.

There is a department, under the power of God, and of his adorable and co-equal Son (I bow at his name) into which legislation should not come. It is that department which is assigned to the influence of the law of love. This case comes within it. Let that law but prevail and no legislation will be needed. Says the apostle Paul, "This is a great mystery, but I speak concerning Christ and the Church." Up to that point of his argument we would suppose that he was speaking of man and wife. I will take his illustration. I would ask every married gentleman, and if it were proper to do so I would ask the married ladies, if there is no province within which they will permit no legislator save the great lawgiver to place his unhallowed foot, or to dare to erect his authority?

"Submit yourselves one to another in love."

I would turn my back now, upon the past, and look to the future. There is to be a case when the sacrament of the Lord's supper is to be administered—I know not how to go on, sir—I cannot characterize it—I have heard of a quarrel over a body—the body of Moses—and one party to that quarrel was, not the archangel Michael, but another personage. Oh I hope, sir, there will be no future quarrel over the body and blood of our Lord Jesus Christ.

Here comes in the law of love. When the chief Pastor comes to a parish and expresses a wish to administer the Holy Communion, let the minister meet him at the door, and if no special reason prevent, let him say, do it. And if the Bishop come and do not press his wish as a right, if he come, making an appeal to the law of love, if he come in the spirit of Him who came "not to be ministered to, but to minister," and he will alawys succeed. He will succeed on the principle, brethren, that your wives govern you all, by the holy law of love. I have had some experience (laughter.) I mean not on *this point*, but in another sphere, in the college over which I have the honor to preside. Rules and laws have been the bane and ruin of our schools and colleges. Where I am there has been no law for many years. If a thoughtless boy has broken a pane of glass, and when we have assembled, he rises in his place and says, sir, I have broken a pane of glass and am sorry for it, and will have it repaired presently; I say, thank you, sir, you are an honorable gentleman. And you can do more in this way than by all the legislation which you can ever manufacture.

Let then the law of love be brought into operation here. Let that phase of it which runs thus, "Let him that would be great among you be your servant, and he that will be the chief be your slave" be borne in mind, And that law will do far more thau any or all legislation in the world could do, to preserve the harmony of the church.

I have nearly brought my remarks to a close. I have no party in view in what I say. I hope I shall never know any party in the church. I trust there are no parties here. There may be sides; there must be sides to every thing. A steamboat must have sides, and both sides, that there may be a just balance of the whole. But if we should have parties here, we should have carnality here, the Apostle being witness. "Our conversation (polity, citizenship) is in heaven." There the law of love reigns, and I think I have shown a department here in which that law ought to reign.

I move the indefinite postponement of the whole matter.

Rev. Mr. Henderson, of New Jersey, had had this subject a great deal under consideration, long before the question was raised in Maryland. He had examined the rubrics, and had come to the same conclusion as the memorialists appear to have reached, and so far he sympathized with them. But his Bishop thought otherwise. And he would take the opportunity to bear cheerful testimony that though they had been in this respect opposed, yet that his Bishop had ever treated him with courtesy and with regard to his feelings. And he was persuaded that if his Bishop were there, he would bear like testimony to his deportment. Our differences of opinion have never produced conflict or unfriendly feeling. And when he comes and appoints a communion in my parish, I meet him as a Father, with the heart and open hand of love. And I am persuaded that the difficulty may be always so disposed of, and that there will be no further contention.

Rev. Mr. Patterson. The means which we employ to settle this difficulty should be such as become the dignity of this body. We have had the legislation of the Church for eighteen centuries.—There have been many wise men and many wise councils in that time. The mode in which they treated and disposed of this subject should not be slighted by us. While I agree with the gentleman about the law of love, I feel that that law will not settle this case, but the mind of the Convention.

What is the fact? Here is a power or right claimed for Presbyters, by which they may exclude a Bishop from ministering the Word and Sacraments in certain parts of his diocese. Now in the examination of this there need be no feeling,—no more than in the discussion of a proposition in mathematics. I suppose every gentleman has made up his mind, and decided what he will do. Various methods are proposed of settling this question. One gentleman says we ought to gratify the memorialists. The memorialists are a body who think one way, and there is a body in this house quite as respectable who think another way. But I think this house has not come here to gratify the memorialists, or any body else. We come here to make laws for the Church. The subject can be easily disposed of. It can be discussed calmly, if the house so wish. But if we are desirous of avoiding discussion, the whole matter can be settled in half an hour's time.

Mr. Newton, of Massachusetts. It is stated in the report of the minority, "that it is not expedient to invest the Bishops of this church with the right of administering the Lord's Supper upon occasions of canonical visitation." That has been placed on the record. And if we postpone the consideration of this subject, we affirm that proposition. And so it will go to the church. And shall we, who believe in the Apostolic authority of the office of a Bishop, affirm such a proposition as this? It would be a disgrace to the church to do so.

Mr. Pendleton, of Ohio. I cannot think, sir, that the postponement will affirm that proposition, but rather the contrary. This will be illustrated by the extent of the motion. It embraces both reports. It includes the report of the majority, with its canon affirming the right of a Bishop to administer the communion, no less than that of the minority and the resolution to which the gentleman refers. There are then two counter propositions. If the consequence of the postponement be to affirm one, it must be to affirm both. And it can't be. And the consequence is, that it merely amounts to a declaration that it is inexpedient at this time for the Convention to act upon the subject. And I think it is so.

I think we cannot legislate upon it without altering the rubrics. And I protest against that. I cannot imagine any contingency that could exist to induce me to lay hands on that book. The constitution has thrown its safeguards around it. And with extreme solicitude it guards the approach to any change in it.

I will not discuss the question whether there be a conflict between this proposed canon and the rubric. But we can see the fitness of that article of the constitution which regulates the whole matter of altering the Prayer Book. It is the arms of the church thrown around that depository of her conservatism.

This is the first case where such a collision has sprung up. And I cannot agree that we are to meet it by altering the order of the constitution. We heard in a sermon to which we were all privileged to listen, of supposed differences on several points existing among us. But that is no reason for altering our standards. There are differences about justification. Shall we therefore alter the article? This may serve as an illustration. Are we to alter the rubric because of the differences of opinion. Then hereafter for every new difference we shall have a new alteration, and hence perpetual instability.

[This debate continued during the remainder of the morning and afternoon. From its great importance and interest we are desirous of giving it to our readers in full, but its length, and the desire of several gentlemen to correct the reports of their remarks before going to press, compel us to divide it. We will continue to give it in connection with a sketch of the business proceedings, until it is completed. *C. G.*]

AFTERNOON SESSION.

After debate on the subject of the motion indefinitely to postpone the whole subject of the Maryland memorial, the question was taken by orders and dioceses, and decided in the negative.

ELEVENTH DAY—Oct. 14.

The House met pursuant to adjournment.

The minutes of Saturday were read and approved.

The business was called in order.

The committee on canons reported, recommending,

That the subject of so amending the constitution as to require that the delegates shall be communicants, be deferred until the next General Convention.

That the canon, "of ministers of the church officiating within the parochial cures of other clergymen," be in like manner disposed of.

That the canon of appeals be in like manner deferred.

That the canon transmitted by the House of Bishops, making it the duty of the presiding Bishop to call a meeting of the House of Bishops for a period, not less than three nor more than six months from the period of his being requested so to do, be adopted.

And that it is inexpedient to amend the constitution by striking out that clause of article 5th (the third) which requires 8,000 square miles and 30 presbyters in each division of any existing diocese, before such division can be made.

Rev. Mr. Clark moved that this House resolve, that it is expedient to mske such alteration, and that the House of Bishops concurring, the same shall be communicated to the several dioceses for their approval.

He advocated this on the ground of the additional efficiency which it would give to our episcopal system, which he illustrated from the system of presiding elders among the Methodists, and the multiplication of Bishops among the Romanists.

It was further advocated by Rev. Drs. Atkinson and Van Ingen, and Rev. Messrs. Britton and Trapier.

Mr Wharton, of Pa., objected, unless some conservative principle were introduced, and suggested the insertion of the words "first had and obtained" after those requiring the consent of the General Convention to the division of the diocese, in the preceding clause.

This was accepted by the mover. Finally, on motion of Judge Chambers, the subject was referred back to the committee on canons, with instructions to report a resolution recommending such an alteration of the constitution.

During the debate two messages were received from the House of Bishops.

The first informed the House that they had passed a canon, "of clergymen canonically resident in one diocese, chargeable with misdemeanors in another."

The first section provides that if a clergyman canonically resident in one diocese be chargeable with misdemeanor in another, the ecclesiastical authority of the latter shall inform that of the former. If this diocese do not act upon the information in three months, then the ecclesiastical authority of the diocese where the offence was committed, may have him tried, as if under its jurisdiction.

The second section provides, that if a clergyman who has come temporarily into a diocese, and not with intention to reside, be chargeable with any crime or misdemeanor, the ecclesiastical authority of the diocese, if satisfied thereof, may prohibit his ministering within its bounds; of which prohibition due notice shall be given to the ecclesiastical authority of the diocese to which he belongs, and to the minister of every parish of the diocese in which the prohibition has been made. And this prohibition shall continue until the ecclesiastical authority which has inflicted it remove it.

On motion, this was referred to the committee on canons.

The other message informed the House that the House of Bishops had resolved, this House concurring, that the Convention will adjourn *sine die*, on Wednesday, Oct. 16.

The hour of 11 o'clock having arrived, the House went into consideration of the order of the day, being the Maryland memorial.

The question was on the adoption of the motion made by the Rev. Dr. Vinton, to recommit with instructions.

This was advocated by Judge Bullock, in a speech of great power and eloquence.

Rev. Mr. Trapier made a historical explanation of the attitude of South Carolina, as to the Episcopate.

Rev. Dr. Atkinson opposed the resolution with great acuteness and force.

During the discussion the following messages were received from the House of Bishops.

1. Transmitting to this House a canon just passed by them on the removal of ministers from one diocese to another.

2. Informing the House that they had amended and passed the canon of the election of assistant Bishops, passed by this House. The amendment consisted in striking out the word "*assistant*" in the title and body of the canon wherever it occurs, save in the last instance.

At half-past 1 o'clock, the House took a recess, Rev. Dr. Atkinson having the floor.

AFTERNOON SESSION.

The House re-assembled at half-past 3 PM.

A message was received from the House of Bishops, informing this House that they did not concur with this House in the passage of a certain canon.

The House asked a conference, and appointed its committee on canons a committee of conference on its part.

Rev. Dr. Atkinson took the floor, and continued his remarks in opposition to the resolution of Rev. Dr. Vinton.

The debate was continued by Mr. Wharton, of Pennsylvania, in the negative, and by Mr. Duncan, of Louisiana, in the affirmative.

A message was received from the House of Bishops, informing this House that they concur in the proposed alterations of the constitution of the General Theological Seminary, with the amendment that when a *vacancy* existed in the diocese of New York, the Bishops might call special meetings.

The message of the House of Bishops, fixing the time for adjournment sine die, was taken up and agreed to.

The House then adjourned, Mr. Duncan, of Louisiana, having the floor.

We have received the *Gazette's* account of the 12th and 13th days' proceedings, and shall publish them in our next.

Bishop Southgate's resignation of the mission to Constantinople has been accepted by the House of Bishops. The Canon on *Foreign Missionary Bishops* has been amended, making them eligible to Diocesan Bishoprics by permission of *three fourths* of the House of Bishops, and *three fourths* of the House of Clerical and Lay Deputies or Standing Committee.

The Canon giving a Diocese having a Bishop suspended without limit, leave to elect a *Provisional* Bishop, was passed by the following vote—*Clergy*, ayes 26, noes 1. (New York.)—*Laity*, ayes 20, noes 1. (New Jersey).

This canon applies also to cases, where the termination of the sentence depends upon a contingency; in case of the termination or remission thereof the Provisional becomes the *Assistant Bishop;* and in case of the death or resignation of the Bishop of the Diocese he shall always succeed him.

A considerable amount of other business was done, which we cannot describe now.

The *Gazette* of Friday, the 18th, gives the following account of the close:—

On Wednesday evening the General Convention of the Protestant Episcopal Convention of the U. S. closed its session about 12 o'clock—midnight, and although at so late an hour, there were very many persons in attendance. The closing sermon was delivered by Bishop Chase of Illinois, the senior Bishop, now 84[?] years of age.

This convention has been composed of members of high order and talent. Their deliberations have been very interesting to the church—a large amount of business has been transacted, and several of the questions which have agitated the church and been fruitful of troubles, have been disposed of. The closing scene at midnight was one of peculiar interest. We have given very full details of the proceedings of this Convention, and shall now bring the proceedings up to the adjournment. The hospitality of the city has been cheerfully and widely extended to the Delegates and Clergy in attendance. There has been a general expression of gratification at the kindness which has been shown them. Several addresses were made expressive of their feelings in this regard, and resolutions were passed accordingly. Thursday there was a general leave-taking, and most of the members set ont on their various routes home.

THE CHURCHMAN.

NEW-YORK, SATURDAY, OCT. 26, 1850.

The General Convention has completed its session and adjourned, and the results are not sufficiently before us to be enabled to pronounce definitely upon their merits. We are happy to learn from various independent sources that the meeting was conducted with great dignity, suavity and harmony on the whole considering the great diversity of views existing among the members, and that the impressions produced upon those who witnessed it cannot but be favourable. We rejoice that Ohio has had an opportunity of having some different teaching on the subject of the Church and the Episcopal office, from that to which the Diocese has been accustomed to listen from its Chief Pastor, and that that Prelate was left in a glorious minority on the Maryland Memorial in both houses: it will serve to show that his views are not as prevalent in the Church as his admirers have fancied.—We rejoice in the conservative spirit and adherence to Church principle developed in the debate and in the final decision, and congratulate the noble minded Bishop of Maryland on the happy termination to the vexatious opposition he has of late experienced. Of course, agreeably to their promise, the Rector of Christ Church and his few brethren who have preferred to be governed by their *idiosyncrasies* instead of the wishes and direction of the profound theologian and accurate ritualist who is set over them in the Lord, will meekly acknowledge their error, and display hereafter a ready and willing obedience to his canonical requisitions.

We cannot but lament the hostile spirit displayed toward this Diocese in relation to its influence in the Seminary, and the gross misrepresentations which some people, who know better, made to suit a purpose. When the proper time comes, the Board of Trustees will, no doubt, exercise due caution that the amendments proposed are of a beneficial character, and take good care that no revolutionary or agrarian projects shall be allowed a supremacy. We do not yet know what Dioceses voted on this question, or how the majority and minority were respectively constituted; though we doubt not that the *disinterested* and *impartial* ones of Virginia and Ohio voted for the amendments. We feel that this Diocese is deeply indebted to Rev. Dr. Mead of Conn., Rev. Mr. Patterson of Mississippi, and Rev. A. D. Corbyn of Missouri, with, of course, our own clerical delegation, and the Hon. Judge Chambers, H. D. Evans and G. M. Wharton, for their able defence of the interests of the Seminary, and their manly vindication of the rights of New York.

We have not yet received the Canon passed at the close of the session in relation to a Provisional Bishop for this Diocese, and as every word in it may be of importance, defer any remarks until we obtain a copy. The Diocese will, no doubt, proceed cautiously and deliberately in its future action, guided by the dictates of high principle, of sound Church polity, and a regard for the rights of him who is set over them in the Lord, though prohibited by the strong arm of superior force from exercising his legitimate authority. We may remember the maxim of Sallust, to take calm and deliberate counsel before we act, and when the resolve has been taken to carry it to a prompt and decisive issue.

We are indebted to the *Courier* and *Enquirer* for the following report of the Proceedings of the Board of Missions:—

Triennial Meeting of the Board of Missions.—Cincinnati, Oct. 4.—The Board met in Christ Church, at 7 1-2 o'clock, on the evening of Thursday, the 3d instant.

The Triennial Sermon before the Board was preached by the Rt. Rev. the Bishop of Vermont. His text was the 133 Psalm: "Behold how good and pleasant for brethren to dwell together in unity!—It is like the precious ointment upon the head, that ran down upon the beard,—even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore." The Right Rev. Preacher, after explaining the full meaning of the beautiful comparisons given in the text, proceeded to deprecate the bitterness of party spirit, and in order to make his hearers realize the strong bonds that bind us together, he recapitulated all the points of difference between parties in the Church, showing how great is the substantial agreement existing between the great masses of both parties in the Church. He then referred to the period when our present missionary organization was adopted, and the joyous fusion of parties by which it was effected. He stated his own objections to the measure, and that those objections, he still thought, well founded. But the difficulties that had since arisen had sprung from other causes, and the desire now expressed by some that the present organization be dissolved, and the missionary work left to voluntary societies, was the working of the bitterness of party spirit. The granting that dissolution would be another triumph for the violence of that party spirit which had already gained too much headway among us, and he therefore earnestly invoked the brotherly feeling of the great body of the Church to maintain the present organization, and increase their zeal to render it efficient. The collection taken up amounted to one hundred and ten dollars.

At 5 o'clock on the afternoon of Saturday, Oct. 5th, the Board met in Christ Church. Bishop Mead being in the Chair, and Mr. Van Pelt, Secretary.

The minutes of the last meeting were read.

The Triennial Report of the Domestic Committee was read by the Rev. Wm. T. Webbe, local Secretary and that of the Foreign Committee by the Rev. Pierre P. Irving, Secretary.

Mr. Van Pelt moved that Mr. Stuart Brown, who had been appointed member of the committee to fill a vacancy, be confirmed as such by the Board—which was done accordingly.

The Triennial Report of the Board of Missions to the General Convention was then read by the Rev. Wm. T. Webbe, and on motion of Mr. Van Pelt, it was adopted, and ordered to be presented to the General Convention.

Mr. Van Pelt, in answer to a call from the Bishop of Tennessee, read a statement of the contemplated appropriations for the ensuing year, and the remainder of the evening's session, which was but a short one, was spent in discussing some of its details, and the propriety of reducing the expenditure in one direction in order to extend it more usefully in another. The change proposed was advocated by Bishops Otey, Whittingham, De Lancey, Rev. Dr. Mead, and Mr. Newton, and opposed by Bishops Doane, Lee, Henshaw, and Rev. Dr. Vinton, of Massachusetts. The subject was laid on the table till Monday evening next.

Notice was given of the Triennial Public Missionary Meeting, to be held at 7 1-2 P. M., in Christ Church, on Wednesday, the 9th inst.

On motion of Rev. Dr. Mead, seconded by Rev. Dr. Jarvis, the Secretary was required to procure the publication forthwith, of the Triennial Sermon, preached by the Bishop of Vermont before the Board. An edition of 500 copies was ordered, to supply the immediate demand.

On motion, the Board adjourned to 5 o'clock on Monday afternoon, Oct. 7th.

Foreign Intelligence

The America arrived at Boston on Wednesday week last. We have received our usual files.

In France, the public attention is taken up with the new law, requiring writers in the public prints to sign their names, and the tricks made use of to elude it. It seems, however, that they are of no avail and that this wholesome law will be carried into full effect.

It is said that the Pope has recommended *L' Univers* to submit to the decree of the Archbishop of Paris.

The Archbishops of Turin and Cagliari have been convicted of treasonable conduct, by the Sardinian Court of Appeal by a vote of 13 to 1, and been sentenced to banishment, and their Sees have been declared vacant. They have gone to Civita Vecchia. The Piedmontese Bishops have met in Council and adopted an address to the Pope recommending an aggressive policy on account of the damaging state of present affairs to the Church.

The Bishop of London preached in Paris at the English Episcopal Church, in the Rue d'Aguesseau before a crowded congregation on the 29th Sept.—He enjoined his hearers, while dwelling in a foreign land, and within the pale of another Church, not to be unmindful of their doctrines or careless of the ordinances of their own.

The *English Churchman* states that is it certain that Rev. H. W. Wilberforce has seceded to the Church of Rome.

A ridiculous report has been circulated by Romish papers, that Dr. Forbes, Bishop of Brechin, has been received into the Roman Church, at Malines. The Bishop has been all the time actively engaged in a Visitation of his Diocese.

It is said that Dr. Townsend, at present Dean of Waterford, is to be the Bishop of Meath.

Some items of interest which we were compelled to postpone last week will be found on the fourth page.

New Publications.

A Greek and English Lexicon of the New Testament, by Edward Robinson, LL.D. A new Edition. Revised and in great part re-written. New York. Harpers: 1850. pp. 804.

The learned world are much indebted to Prof. Robinson for his labours in this department, to which he has devoted himself for more than thirty years, with untiring assiduity. His translation of *Wahl's Clavis* in 1825 was followed in 1836 by a Lexicon of the Greek Testaments under his own name, which has met with high commendation and applause from competent critics, both here and in Europe, for its precision and completeness. A second edition now appears, with numerous additions and emendations, so as to be in a considerable degree a new work. Valuable improvements have been made in those parts relative to the particles and prepositions, embodying all the latest philological learning on the subject; and the author's researches in Palestine have enabled him to give additional information of great benefit to the student. Of course it is out of the question for us in the brief space within our power, to specify with any minuteness the improvements made; we can only express our opinion that this edition far surpasses the preceding, excellent as that was; and we cordially thank the learned author for the help thus afforded us in the correct understanding of the original text of the New Testament. It is very handsomely printed by the enterprising publishers.

To Correspondents.

Several Communications, some of considerable length, are on hand, but the report of the General Convention has occupied such an unexpected space, that we are compelled to lay them over to next week, when we hope to have ample room.

Assignment of Parochial Boundaries.—The following notice has been sent us from a highly respectable source. The object is a most important one; and if the proper arrangements can be made, will no doubt prove eminently conducive to the good order and welfare of the Church, the convenience of the city clergy, and the promotion of religious sentiment and correct feelings among those of the laity whose benefit the movement is designed. It is intended to agree upon certain local boundaries around the respective city Churches, with respect to that numerous class of persons, *who do not belong to any parish*, and who yet occasionally recognize our ministrations, so that the entire city may be parcelled out among the clergy, and yet every one be relieved from that unlimited demand upon his time and strength, to which all are now subject.

A Card.

The Clergy of the Protestant Episcopal Church in city of New York, having any parochial cure, whether Rectors, Ministers, or Missionaries, are respectfully requested to meet in the Sunday School Room of St. Paul's Chapel, corner of Church and Vesey st., on Monday the 28th instant, at 12 A.M.

Signed in the name and on the behalf of

Many Clergy.

NOTICE.

Mr. Joseph Nowill, Senior, has ceased to be Book-keeper in the "Churchman" Office, and has been succeeded by Mr. Thomas Sweny, who is authorized to sign receipts for payments to the Churchman. All other papers, correspondence, &c., on the business of the paper, must be signed by the Editor. Our agents will please to attend to this notice.

Married.

On the 17th instant, by the Rev. Robert J. Walker, Rector of Calvary Church, Williamsburgh, Robert Robinson, Esq., of New York, to Elizabeth, eldest daughter of Marten Kalbfleisch, Esq., of Greenpoint, L. I.

In St. Peter's Church, Monroe, Conn., on Monday the 14th instant, by the Rev. J. W. Hoffman, the Rev. John Herbert Betts, of New Hartford, to Miss Mary Botsford, of Monroe.

Died.

At Hudson, Oct. 5th, of Greenville, Creene County, NY, Reuben Rundell, Esq., instantly killed by a stone from a blast on the route of the Railway, in the 66th year of his age.

At a special meeting of the Vestry of Christ Church, Greenville, called by the Rev. L. A. Barrows, the following preambles and resolutions were unanimously adopted:—

Whereas, it hath pleased Almighty God, in His wise providence, to remove from his place in the Church Militant, His servant, our friend and neighbor, Reuben Rundell, Esq., for many years a Warden of this Church:

Whereas, in the strong attachment of this faithful servant of God, to the doctrine, ministry, and worship of the Church, his deep love for her services, and his unwearied exertions for her welfare and prosperity, we have an example which all will do well to remember, and labor to imitate.

Whereas, as Warden of our Church, we believe him to have been strictly governed by conscientious motives and desires;—and as a munificent friend while in life, to the Church, and anxious for its glory and permanent support after his death—has bequeathed to this Church ten thousand dollars, with the balance of his real estate, upon the decease of his widow, (he leaving no children) therefore Resolved,—That bowing in humble submission to the Will of God, under this dispensation of His Providence, we bless His Holy Name for the good example of this His aged servant, who, having finished his course in faith, now rests from his labors.

Resolved, That we sincerely and cordially bear witness to the high moral character of the deceased, his devotedness as a Christian and Churchman, his faithfulness in every duty appertaining to a member of the Church, and of this community:

Resolved, That in tendering to the widow and members of the bereaved family, our kind sympathies on this occasion, we cannot but mingle with them our sincere gratulations for the long continued and excellent example of their friend, and for his well grounded hope of a blessed immortality:

Resolved, That a copy of these Resolutions be sent to the family of Reuben Rundell, and also to have them inserted in the columns of the "Churchman."

T. L. Prevost,
Clerk pro-tem.

At St. Ann's Rectory, Morrisania, on the 18th instant, Lawrence Dater, infant son of the Rev. Abraham Beach Carter.

Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

The evening Lectures for the season, will commence on Sunday, October 27th. The hour of service is half-past 7 o'clock.

GENERAL THEOLOGICAL SEMINARY.

Notice is hereby given,

That a Special Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Tuesday, the 5th day of November next, at 6 o'clock, P. M., for the purpose of electing a Professor of Systematic Divinity, from the following list of persons nominated to fill said Professorship at the last Triennial Meeting of the Board, viz:—

Rev. Samuel F. Jarvis, D.D., LL.D., of Connecticut.
Rev. Caleb S. Henry, D.D., of New York.
Rev. Samuel R. Johnson, D.D., "
Rev. Samuel Buel, A.M., "
Rev. George E. Hare, D.D., of Pennsylvania
Rev. Henry M. Mason, D.D., of Maryland.
Rev. Samuel Fuller, D.D., of Massachusetts
Rev. Edward Ballard, A.M., "
Rev. William Sparrow, D.D., of Virginia.

I. Pardee.
Secretary of the Board of Trustees.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The stated monthly meetings will be held on the 3d Tuesday in each month. The meeting for October, has been intermitted owing to the absence of some of the members in Cincinnati. The communications of correspondents can therefore obtain no official answer at present, but shall receive attention and response at the earliest moment.

☞ The Rev. Ralph Hoyt will preach in the Apollo Rooms, 410 Broadway, tomorrow (Sunday) evening. Service to commence at 7½ o'clock.

Acknowledgments.

THE SAILOR'S MISSION.

The undersigned thankfully acknowledges the receipt of $5 from L. T., for the "Mariner's Home," on the North River. Also, $5 from T. P. Cummings for the Library of the Chapel.

N. B.—Further donations to either of the objects, are solicited, and may be sent to Messrs. Stanford & Swords, Broadway.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Oct. 16, 1850.

LITTELL'S LIVING AGE, No. 337, 12½ cents.

CONTENTS.

1. Junction of the Atlantic and Pacific, *Westminster Review.*
2. Egypt and its Government, *Sharpe's Magazine.*
3. Picturesque Sketches of Greece and Turkey, *Examiner.*
4. The Heirs of Gauntry, *Fraser's Magazine.*
5. Deborah's Diary, Part VI., *Sharpe's Magazine.*
6. Note Book of a Naturalist, Part IX., *Fraser's Magazine.*
7. Fletcher's Notes from Ninevah, *Spectator.*

With Poetry, Short Articles, and notices of new books.
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JOHNSON'S CICERO'S ORATIONS.

D. APPLETON & CO. have lately puplished Select Orations of M Tullius Cicero, with Notes for the use of Schools and Colleges, by A. E. Johnson, Prof. of Latin in the University of New York, 1 vol. 12mo, $1.

Andores, Oct. 12, 1850.

I have examined with some care, Johnson's Edition of Cicero's Select Orations, and am highly pleased with the manner in which the work has been prepared. The Editor has had access to the best materials both as it respects the Text and Notes; of these he has made a judicious and scholar-like use, and has offered to the student the means of a more thorough and comprehensive study of Cicero, than was before accessible. We shall use the edition in Phillips Academy.

Respectfully
S. H. Taylor.

D. A. & Co. also Publish
"Cicero DeOfficiis Libri Tres," with English notes, by Thos. A. Thacher, Assistant Prof. of Latin in Yale College 12mo., 90cts.

MISS PINDAR'S NEW JUVENILE.

D. APPLETON & CO. publish this day "Midsummer Fays; or, The Holidays at Woodleigh; by Susan Pindar, author of "Fireside Fairies," &c. &c., with original illustrations, 16mo, 75cts.

This is one of the most entertaining, and decidedly one of the best Juveniles ever issued. The moral of the stories is as pure as their style is enchanting.

Also now ready, a new edition, uniform

Fireside Fairies; or, Christmas at Aunt Elsie's, beautifully illustrated with original designs. 1 vol 16mo, 75cts.

D. A. & Co. have also just ready, a new uniform series for Boys and Girls, comprising:

1. Christmas Stories, for Good Children; by Amerel, illustrated, 16mo cloth, 25cts, illuminated, 31cts.
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4. George's Adventures in the Country; by Amerel, illustrated, 16mo cloth, 25cts, illuminated, 31cts.
5. The Child's Story Book, a Holiday Gift; by Amerel, illustrated, 16mo cloth, 25cts, illuminated, 31cts.
6. The Little Gift Book, for Good Boys and Girls by Amerel, illustrated, 16mo cloth, 25cts, illuminated 31cts.

In Press by D. Appleton & Co.

Light and Darkness; by Mrs. Crown.
Mount St. Lawrence.
Anderson's Mercantile Correspondence.
Reed's Outlines of Physical Geography. 7t

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposte the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William O Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

TO EPISCOPALIANS AND PRESBYTERIANS.

A YOUNG ENGLISHMAN is desirous of devoting his services as Organist to a Church belonging to either of the above bodies. Salary no object. Address for 6 days, W. H. D., office of this Paper, No. 12 John Street. 1t

Poetry.

A Prayer.

Grant me, Great Lord, thy Graces three,
Faith, and Hope, and Charity,
Faith that on the Cross relies,
And trusts but in thy sacrifice:
Hope that, when by woe oppress'd,
Points upward to a heavenly rest:
And last, the greatest of the three;
O! give me gentle Charity;
To suffer all, to know no pride,
To strive another's fault to hide;
To answer with a soothing smile
When men with angry words revile;
To envy not that happiness
Thy hand denies me to possess;
The rich man's wealth to covet not,
Though poverty should be my lot.
Teach me, through every earthly ill,
To be submissive to Thy will:
And let me of Thy Grace receive
As I my enemies forgive.
Then Faith, and Hope, and Charity,
Will lead me on to Heaven through Thee.

—From the Missionary. G. W. D.

Communications.

For the Churchman.

Columbia College Commencement.

The annual commencement of Columbia College, took place on Tuesday, Oct. 8th, in the building occupied by the Church of the Mediator, Lafayette Place. From an early hour the building in which many of the young orators made their first appearance, was completely filled with anxious and expectant relatives and friends. As we looked around, we saw, as is usual upon such occasions, that a greater proportion of the assembly were of the fairer sex. At a quarter of 10 o'clock the Procession, consisting of the President and Professors of the College, the Hon. Messrs. Hamilton Fish, Luther Bradish, and Philip Hone, the Rev. Drs. Haight, Turner, and Alexander, and other distinguished gentlemen, together with the candidates for the Baccalaureate and students of the College entered the Church.

As the procession was entering and taking seats, the Band of music provided for the occasion, performed most sweetly the national air of "Hail Columbia." A prayer appropriate to the occasion, was then offered by the Rev. Dr. Haight. After which the candidates for the Degree of Bachelor of Arts, performed exercises in the following order:—

1. Greek Salutatory Poem, Geo. F. Seymour. 2. Latin Salutatory Address, Geo. Gordon Byron. These two performances did credit to the young gentlemen and to the Professor of the Classics. Written in a true classic style, and delivered in an impressive manner, these performances gave evidence that the young gentlemen were thoroughly acquainted with the languages in which they spoke.

3. English Salutatory Address, J. S. B. Hodges, in which was a very complimentary address to the newly installed President, Charles King, LL.D. 4. "Quid ad te pertenet," Edwin W. Edwards. 5. "Want of Veneration in American Character," W. R. T. Jones. 6. "The Philanthropists of the Nineteenth Century," Frederick R. Coudert. 7. The "Bible in our Free Schools," J. F. D. Cornell. 8. "German Oration," A. F. Cushman. 9. "Fanaticism," Chas. A. Silliman. 10. "Misunderstood National Characteristics," Adolphe LeMoyne, Jr. 11. "Dependence of the American Character," Wm. H. Terry. 12. "The Century's Thinking," E. M. Rodman. 13. "The World's True Rulers," Malcolm Campbell.

Many of the above orations and essays were highly creditable productions, all of them showed taste and care in their composition, and ease and grace in their delivery. Of those that struck us as especially worthy of commendation, we would notice that on the "Philanthropists of the Nineteenth Century," by Frederick R. Condert, who very adroitly and happily satirized the various *isms* of the day, and showed the absurdity of many of their pretensions and the frequent inconsistency of their followers; and also that on "the World's True Rulers," by Malcolm Campbell, who clearly showed that the editor, the teacher, and the author, were the only true rulers of the world, and that upon them depended the spirit and characteristics of any age. It was chastely written and conceived in good spirit, and was listened to with much attention.

The testimonials awarded at the late concluding examination, were now delivered:—After which, the degree of Bachelor of Arts was conferred upon the following young gentlemen:—Geo F Seymour, J S B Hodges, Thos L Harrison, Chas A Silliman, Geo G Byron, Adolphe LeMoyne, Fred R Coudert, Walter R T Jones, J F Delaplaine Cornell, Archibald F Cushman, John M Aims, Malcolm Campbell, Galen A Carter, James Starr Clark, Edwin W Edwards, F L Purroy, Erskine M Rodman, Joseph Sands, John E C Smedes, Wm H Terry, Edward F Travis, Evan T Walker

The degree of Master of Arts was then conferred upon the following gentlemen in course:—Rev Messrs Robert Travis, Jr, William Olssen, I Leander Townsend, and Wm S Coffey, Professor Clarence E Mitchell, Messrs C D Blake, Mortimer Belden, Isaac Lawrence, Peter M Pirnie, Timothy Mitchell, Wm E Ludlum, Robert Holden, Henry P Campbell, J Stearns Lane, and Wm A McVickar.

Honorary Degrees were then conferred as follows:—

S T D upon Rev Kendrick Metcalf, Prof of Latin and Greek Languages in Geneva College, Rev J B Kerfoot, Rector of St James' College, Maryland, and Rev David X Junkin, of Greenwich, New Jersey; of LL D upon Gen Winfield Scott, Hon Hamilton Fish, Wm Betts, Esq, and Prof H J Anderson.

The *Master's oration* was then delivered by the Rev Robert Travis, Jr, upon "the Philosophy of Education." The speaker showed that that education only was complete which developed the moral as well as the physical nature, and that the only true basis upon which to build the superstructure of an Education, was truth and virtue. This production evinced much ability; as regards the composition, it was chaste and elegant. The sentiments expressd were truthful and sound, and in manner it was delivered with ease, force, and grace. Though fatigued by sitting for more than five hours, we listened during the half hour of the delivery of this speech with a great deal of pleasure, and could but regret that the principles inculcated in it were not more generally felt and carried out in the instruction of the young.

We understand that it will be published.

The adding a *Master's orations* to the exercises, is a new feature in our College Commencements. We are glad to see it introduced, and hope it will be continued.

The exercises concluded with the Valedictory address with oration on "Life's Sacred Hours," by James Starr Clark, who spoke feelingly and touchingly to his class upon their separation after their long and happy intercourse. The time they had spent together, could truly be called "life's sacred hours," and in after life they would no doubt refer back to them in pleasing remembrance.

The Rev. Dr. Haight then pronounced the Benediction when the assembly separated.

Though highly gratified with the exercises, we think they were entirely too long. At least there should have been two sessions. The people assembled, though attentive, evidently showed by their restlessness that they could not appreciate the performance of the last three hours. Many were so fatigued that they left before the exercises were half through.

Columbia did herself honor, at this Commencement, as she usually does. Though we have attended the Commencements of many Colleges, we have always found those of Columbia to compare favorably with those of any other College in our land. We wish her well, and hope that she may maintain in her future sons, the reputation she has gained for herself in those of former days.

"Salve Magna Parens; nimiumque utcunque remota,
Tu mihi semper eris praesens ubicunque, tuisque
Sedibus avellant nulla unquam oblivia mentem,
Hæc Domus, hæc puero patria alma, haud ulla vel arbor
Vel saxum est, si forte mi vestigia traxit,
Cujus non mihi jucunda observetur imago,
Dum memor ipse mei et Graiae, Latiaeque Camoenae,
Sit felix faustumque precor; parilique tenore
Decurrant series et candida fila futuri
Ut tibi sit, patriaeque, et si licet utilis orbi,
Et prolem similem videat, sintque inde nepotes
Usque Tui memores et fidi semper Alumni. H.

[From the Express.]

Anniversaries

Of the Philolexian and Peithologian Societies of Columbia College.

The anniversaries of these ancient and honorable Societies of Columbia College took place last evening at the Church of the Mediator, in Astor Place. The exercises commenced with an excellent selection of music from various authors, concluding with Boieldieu's Coronation March, when the members of the societies, with their honorary members, entered and took their places on the stage. A very large auditory occupied the body and the galleries of the church, and an excellent orchestra, under the direction of William R Bristow, occupied the choir.

After the societies had taken their places, the orator of the evening, Charles Eames, Esq., delivered an able and interesting address, which was listened to with much attention by the audience, who occasionally interrupted him with applause. His subject was, "The future literature of the age"—a species of literature suited to the free society and free tendencies of this country. Such a literature, the orator held, was yet to be written. The books of European authors, of all ages down to the present, bear traces of the feudal origin of their authors—they all bow down to some idol which they have set up for themselves; but it is all different in this country: our free institutions, our free laws, the free characteristics of our people, have broken down all idols—have done away with all vestiges of feudal times. In contemplating the future literature of our country, the orator looked upon the constitution of the United States as the head of a new order of literature—a new school of literature, which would eventually be copied even in Europe. He looked upon it as the most noble specimen of the present age; and, if only sufficient attention was paid to the education of our literary men, as the constitution is, such will be the characteristics of the future literature of our country.

Almost every age has its literary men and its men of action; only the latter generally preceded the former; and then came the poet to commemorate the deeds of the warrior. The dresent age has sent forth two men of action already, whose names are worthy to be placed by the side of the noblest of those of other ages. Europe has not yet recovered from the mighty deeds of the first, as he only fell after convulsing the earth. He was the man of destiny. Our own country looks up to the venerable form of the other, as with the avenging arm he achieved the freedom of the country, and left as a monurment behind him our glorious constitution. We have yet to produce our Washington of the mind. But the end is not yet. This generation shall not pass away before the birth of some great poet, whose province it will be to commemorate the deeds of his country and his age to the millions of posterity.

The orator then gave a beautiful description of the labors of the scholar in pursuing his midnight studies.

We regret that we have only room for this meagre sketch of a part of Mr. Eames' address. It is a very able and elaborare production, and is, we are happy to learn, to be printed.

Bayard Taylor, Esq., delivered the Poem.—The subject he chose, was the "Iron Age."—His production was short but well written and delivered with much force and power of elocution. He made allusion to the rapid progress of invention,—the infinite superiority of science ovee He referred to the progress of republican principles over the world—to the Revolution in Hungary: the exile of Kossuth, and the reception Haynau received in London from Messrs. Perkins & Barclay's brewers. The exercises were concluded with the Nation's Hymn.

Foreign News Deferred.

We take the following items from the *Exeter Gazette*, kindly sent us by the Rev. Mr. Marcus.

False Reports of Secessions.—The *Morning Post* contradicts a statement which has been widely circulated in the columns of the *Herald*, imputing to the Rev. W H Bennett, of St. Paul's, Knightsbridge, a lengthened absence from his parochial duties, preparatory to joining the Church of Rome. The *Post* says:—Now, just at the very time when these slanders were being published, Mr. Bennett was actually preaching at one of his churches (St. Barnabas) in strains of Church of England orthodoxy completely opposed, as all such preaching ever must be, both in letter and spirit, to all sympathy with those distinctive errors of Romanism to which the perverts in question most undoubtedly commit themselves. Mr. Bennett preached at St. Barnabas both on the eve of the festival of St. Mathew and on the festival itself—that is, on Friday night and Saturday morning; he also preached on Sunday morning at St. Paul's, and on every occasion he was as anti-Romish as he could properly be in such discourses. The text of his sermon at St. Paul's was from the Epistle of the previous day—"Therefore, seeing we have this ministry, as we have received mercy we faint not;" and, alluding directly to the present unhappy state of things in the English Church, and to the "dissensions" (his very expression) which are so deplorably taking place, he gave his hearers distinctly to understand that he could not for a moment reconcile such a step with his sense of duty, but was determined in so trying a conjuncture to "faint not," God being his helper.

Charge of the Bishop of Ripon.—The Bishop of Ripon adverts in his Charge to the education question, expressing his opinion that an undue degree of importance had been attached to the differences between the National Society and the Committee of Council; that an appeal to the Bishop in all matters vitally affecting doctrine had been secured; and that an appeal to him on minor details would be prejudicial. He thought that if there had appeared a less precipitous eagerness to make the management clauses compulsory, the National Society would have recommended them. With reference to the augmentation of small benefices, he hoped for some benefit from the labours of the committee on episcopal and capitular revenues presided over by the Earl of Harrowby. He expressed himself strongly as to the necessity of an increase of the Episcopate, comparing the English Church, with her more than 16,000 Clergy and 27 Bishops, with the Episcopal Church in the United States of America, with her 1,530 Clergy and 28 Bishops. It was not fair to blame the Bishops of the present day for not being and not doing all which their predecessors, whose attention could be concentrated upon so much smaller a sphere of duty were wont to effect, and to refuse to place them in that position, by a further subdivision of dioceses, in which they might hope to imitate their predecessors. This inconsistency on the part of those who were opposing the increase of the Episcopate was so manifest that he could not but believe that it would work in the very opposite direction from what was intended.

Bishopric of Meath.—The Rt. Rev. Dr. Stopford, Lord Bishop of Meath, expired at the Palace, Ardbraccan, late on Tuesday night. The deceased Prelate was elevated from the Archdeaconry of Armagh to the See of Meath during the Viceroyalty of Earl De Grey. Dr. Stopford had long been laboring under the effects of disease of the heart, but had recently—considering his time of life, been in the enjoyment of tolerable health. His Lordship was a member of the Privy Council in Ireland. It is reported in clerical circles that the Very Rev. Dr. Kennedy, Dean of Clonfert, is the "favourite" for the vacant Bishopric. The Rev. gentleman is an out-and-out supporter of the national education system.

Trinity College, Glenalmond.—The paragraph which has gone round the papers, and which originally appeared in the *Durham Advertiser*, relative to the resignation of the Rev. Charles Wordsworth, has been contradicted, both by the Bishop of Aberdeen, and by the Warden himself. The Bishop says that so far from any *alumni* of the college having been rejected on the score of deficient scholarship, the only two who have yet come forward as candidates for orders were both ordained deacons by him, and licensed to charges in his diocese. The statement of Mr. Wordsworth himself is as follows: "It is true that some weeks ago I thought it right to tender the resignation of my office to our College Council, which comprehends all the Bishops of the Church; but that resignation was almost as soon recalled, in consequence of the removal of the difficulty which gave occasion to it, and of the full and hearty expression of confidence which I received from all the members of the Council, including the Bishop of Aberdeen, to whom it had been communicated."

Confirmation Statistics.—The Bishop of Gloucester and Bristol has been holding a series of confirmations in his diocese during the present month, confirming 1,238 male, and 1,558 females; total, 2,796.

Scottish Episcopal Fund.—The Trustees of the Fund for providing permanent incomes for the Bishops of the Scottish Episcopal Church, have addressed an Appeal to their fellow Churchmen in other parts of Great Britain and its dependencies. It appears that the income of the fund, including annual subscriptions, is £850 per annum, of which £750 is devoted to its primary object. Independently of the desirability of a permanent income, its necessity is shown from the fact that two of the present Scottish Bishops are approaching their ninetieth year, and have, of course, long ceased to serve any congregation. The Bishopric of Argyle being endowed by a separate fund, the Trustees ask contributions for the six Sees of St. Andrews, Edinburgh, Glasgow, Aberdeen, Brechin and Moray. A sum of $8,000 for each See, in all £48,000, would enable them to pay each Bishop about £400 per annum, which is as moderate a provision as they think adequate to the due support of an episcopate.

Mr. Gorham's Late Parish.—A Penzance paper states that "The Rev. G. C. Gorham, having left St. Just for Brampford Speke, the churchwardens have prevailed upon the incumbent of Pendeen, the Rev. R. Aitken (who, for the last few months, has performed nearly all the duty of the parish) to do morning service in the church, St. Just, until the Lord Chancellor completes the appointment. On Sunday, therefore, Mr. Aitken delivered one of his soul-searching discourses to the most crowded and attentive congregation that ever assembled within the walls of St. Just. Upwards of a thousand persons found sitting and standing accommodation in the pews, aisles, porches, &c., while hundreds were not able to obtain admission. In the afternoon the reverend gentleman preached in his own temporary church, Pendeen, to an over-crowded and impressed auditory; indeed, with such powerful preaching, and such earnest desire to hear the gospel, the parish of St. Just, from being one of the most neglected and distracted in England, bids fair to become a very religious and peaceable community. By the persevering energy and unbounded liberality of the Reverend Mr. Aitken, the new district church of Pendeen is rapidly rising, and the parsonage-house nearly completed; and the schools are all but finished, and will be opened in a few days."

Church Convocation.—Lord Lyttleton, in a letter to the *Spectator*, intimates that the constitution of the Protestant Episcopal Church, in the United States, in its union of laical co-operation with clerical deliberation, might furnish a good general model for the proposed and much desired convocation of the Church of England.

Advertisements.

MISS ADRAIN'S SEMINARY FOR YOUNG LADIES, L. I.—The winter term of this Institution, will commence on the first Tuesday of November ensuing. Oct 19—3t$

EARNESTNESS; Or, Incidents in the Life of an Engish Bishop. By C. B. Taylor, M.A.

"Who that has read 'Lady Mary,' or 'Mark Wilton,' or 'Margaret or the Pearl,' or 'Thankfulness,' or any other of the works of Mr. Taylor, will fail to procure the present volume? Not one, we imagine. With all 'earnestness' do we commend it to our readers. It will do them good while it will deeply interest and charm them. We are not great admirers of works of fiction, and are constrained to say that too often books of this sort, professing to have a religious character, are feeble and unnatural. Very far otherwise are Mr. Taylor's works generally, and this perhaps more than any of its predecessors. We would have 'Earnestness,' not only in every family holding communion with the Protestant Episcopal Church, but in every religious family. There need be no fear that the young folks will weary of it."—*N. Y. Commercial.*

STANFORD & SWORDS,
Church Publishing House,
137 Broadway

NEW LIBRARY AND GIFT BOOKS.

THE General Protestant Episcopal Sunday School Union has just published the following Books—in Muslin, Library, and fancy paper bindings.

MY MOTHER'S JEWEL, by Jane A. Eames, with illustrations from designs by Parcell.
AGNES AND ELIZA; or, Humility, with fine engravings.
SEQUEL TO HARRY AND ARCHIE, by the Rev. Edward A. Monro, with engravings.
WILLIAM NORTON, the Emigrant, by Mrs. Francis Vidal, with engravings.
LITTLE ANNIE AND HER NURSE, by same author, with engravings.
THE CHURCH CATECHISM, ILLUSTRATED.—This is a most beautiful gift book for children of all ages.
For sale at the Depository, No. 20 John-st.
Oct 5—tf DANIEL DANA, Jr., Agent.

ST. PAUL'S SCHOOL, No. 49 East 24th st., N. York, under the direction of Rev. J. G. Barton, late Rector of St. Paul's College.

The design of this Institution is to train Boys thoroughly, both in the elements and more advanced studies of a Commercial and Classical Education.

The subjects of Secular Instruction that will receive constant and systematic attention, are:

1. The Greek and Latin Languages. These will be taught in their principles, and continued through the reading of the best authors.

2. Modern Languages. French will be taught daily and early provision will be made for the study of the Spanish and German.

3. English, in its various departments—comprehending Reading, Spelling, Writing, Grammar, Composition, Geography, Use of Globes, History, Arithmetic, and Algebra.

Occasional Lectures will be delivered in Chemistry, and other branches of Natural Science.

Religious Instruction will be regularly given in the Holy Scriptures, Book of Common Prayer, and Ecclesiastical History.

Terms.—The first Term will begin on Tuesday, the 10th of September, and end on the second Monday of the ensuing February.

The second Term will begin on the second Monday of February, and end on the second Monday of July.

The time of daily attendance will be from 9 A.M. to 3 P.M.

There will be the usual recess during the Christmas and Easter Festivals.

Charge.—For each term of five months, fifty dollars. French, Spanish, German, and Drawing, will be additional charges. Sept. 24—6t.

ENGRAVINGS OF CHURCHES.

JUST ISSUED. splendid Steel Engravings of the following Churches in the City of New York, viz:—Trinity, St. Paul's, St. John's, Grace, Holy Communion, St. Thomas', and Ascension. These plates are engraved by the best artists, in the most superior style, and are issued in large size for the purpose of framing, and will form a beautiful ornament for the parlor or drawing room. Price 25 cents each, in frame $1. A suitable deduction made to the trade.

For sale at the Office of the "Evergreen,"
142 Broadway, (up stairs.)

TO CLERGYMEN.—A favorable opening presents in Galveston, Texas, to a clergyman of the Episcopal Church of good standing, who unites to high scholastic attainments a willingness to labor zealously for the promotion of sound learning and religion. To such a person a sufficient number of pupils can be promised to ensure a liberal support. For any further information, apply personally to Mr Thos. C. Butler, agent for the Bible Common Prayer Book and Episcopal Tract Society, 20 John st. Oct 5 4t

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

SCHOOL FOR BOYS, (Mathematical, Classical &c.) under the care of the Rev. Isaac Peck, will re-open on Monday the 9th of September, 1850, at No. 36 Amity Street.
Aug 10—3m

VISITING GOVERNESS.

A LADY who has had considerable experience, wishes to engage as Day Governess. She teaches French and English thoroughly; also, Vocal and Instrumental Music. Address "Teacher," Mr. Miller's bookstore, Broadway, near Bleecker.

TREATISE ON THE LAW OF THE CHURCH.—Murray Hoffman's Treatise on the Law of the Protestant Episcopal Church in the United States, 8vo. cloth.

NORWICH FAMILY SCHOOL is beautifully situated upon Norwich Plain, with every facility for the mental, moral, and physical improvement of youth. The number of pupils is limited to 12. *French* is made a medium of communication. Next session commences Nov. 1. Circulars may be had at Stanford & Swords, also of E. H. Wilcox, 293 Broadway.

The Principal will call on any person wishing to place a pupil under his care.

Please address S. E. BROWNWELL,
Oct 19—6t$ Norwich, Conn.

CLERGYMAN'S COMPANION.

BISHOP HOBART'S Edition of the Clergyman's Companion, containing the Office of the Church; also, Occasional Prayers, &c.; edited by Bishop Ives, in pocket form. Various styles of binding.

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Church Publishing House,
137 Broadway.

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex R. Road from N. Y. City.

The Winter Session of this school will commence on the 1st Monday of Nov., and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector at Orange, or at the Bookstores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt Rev Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn; Prof Totten, William and Mary College, Va; Rev J A Williams, R L Patterson, Esq, and Dr D Babbit, Orange; the Rev Messrs Henderson, Watson, and Southard, and J C Garthwaite, and J W Condit, Esqrs, Newark; New York, the Rev Drs Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev R Cox, the Rev Profs Henry and Haight, the Hon Samuel Jones, Gen F Pentz, Floyd Smith, R D Weks, and A T Anderson, Esqrs.

Oct 19—3t REV. S. S. STOCKING, A.M., Rec.

ILLUSTRATED CHRISTMAS AND NEW YEAR'S NOVELTIES FOR 1851.—D. APPLETON & CO., respectfully invite attention to the following list of attractive New Works which they are preparing for early publication.

I.

Our Saviour with Prophets and Apostles. A series of eighteen highly finished steel engravings, designed expressly for this work, with descriptions by various American Divines. Edited by J. M. Wainwright, D.D. One volume imperial octavo, in various styles of binding.

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St. Andrew; Rev. John Lee Watson.
St. Stephen; Right Rev. A. G. Spencer, D.D.
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II.

Miss McIntosh's Illustrated Gift-Book. Evenings a Donaldson Manor, or, The Christmas Guest; by Maria J. McIntosh, author of "To Seem and To Be," "Charms and Counter Charms," "Woman in America," etc. etc. Illustrated with several steel engravings. One volume 8vo., handsomely bound.

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The Pathways and Abiding Places of our Lord; by the Rev. J. M. Wainwright, D.D. Twenty engravings on steel; 1 vol. quarto, tastefully bound.

VII.

The War between the United States and Mexico; embracing Pictorial Drawings of all the Principal Conflicts. By Carl Nebel, author of "A Picturesque and Archæological Voyage in Mexico." With a description of each battle by George Wilkins Kendall, author of "The Texan Santa Fe Expedition." Folio size; plates beautifully colored.

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

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ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

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A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850.—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, which were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

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FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

A CLERGYMAN wishes to rent a part of a house unfurnished, or three or four comfortable rooms (two of them of pretty good size) in a respectable quarter up-town, at no very great distance from Washington Square. Any small genteel family having more rooms than they need, and willing to rent them, may hear of a desirable tenant at the Churchman office. tfo

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

THE Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT,
10w Rector.

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Edward Haight.
Richard Sill.
Isaac Foyer.
Charles P. Burdett.
Isaac F. Cox.
John Wight.
Elizur Ward.
George Draper.
Francis Bourne.
Joseph M. Browning.
Walter T. Welchman.
Edward L. Houghton.
Harrison D. Hunt.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD.
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H Price, DD.
" Gregory T. Bedell.
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions.—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

THE SECOND PART OF

QUESTIONS ON GENESIS,

JUST PUBLISHED by the General Protestant S. S. Union, and for sale at the Depository.

Address orders to
DANIEL DANA, Jr., Agent,
Sept. 24—4t 20 John Street, N. Y.

REPORT FOR SEPT.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of Sep., One hundred and two new policies, viz.:

To Merchants	32	To Farmers	6
Manufacturers	9	Mechanics	13
Clerks	8	Clergymen	3
Physicians	2	Brokers	7
Students		Editors	3
Accountants		Others	14
Lawyers	2		
President of Ins. Co.	1		46
Ladies	2		56
	56	Total	102

Whole number of Policies issued 6266

Pliny Freeman, Actuary. Morris Franklin, Pres.
Spencer S. Benedict, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., 5a Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson

OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. Miller, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

Pliny Freeman, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St. Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	—124,416 44	—186,973 12
Nett accumulated fund,			$1,032 618 09

ASSETS.

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "The united interests of the Gospel and the Church."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid.